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ır an explanation of these thoughts turn to next page)

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BLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
LICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY, MISSOURI

ered as second-class matter, July 15, 1, at the post office at Kansas City, souri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

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VOLUME 96 MAY, 1942 NUMBER 5

Health and Prosperity

BY CHARLES FILLMORE

WHEN MAN DEVELOPS a certain degree of spiritual consciousness the material world becomes distasteful to him, especially that part of it in which the greed for money is so pronounced. It is hard to believe that God will take part in the "brawl for bread" and help His needy child in the ungodly traffic. Yet Jesus taught that the Father provides for us even better than He does for the birds of the air. Every plant of the soil produces seed far beyond the needs of reproduction, and the logical conclusion is that the surplus is God's way of providing for the birds. Are we not of more value than the birds? Then there is a providing law other and easier than the hard struggle of sowing and reaping and the various uncertain ways of making a living.

All physical action is the manifestation of psychical forces incited by spiritual ideas. A grain of wheat is the outer manifestation of a certain number and arrangement of electrical units put into action by an idea of

substance and life. The whole natural world is created under a law, of which this is a crude illustration. The operation of the many laws governing our earth is under the supervision of the Lord of the planet, known to us as Jesus Christ.

Every soul in our human family has *in potentia* all the ideas of the planetary soul. "Yet seek ye his kingdom, and these things shall be added unto you. . . . for it is your Father's good pleasure to give you the kingdom."

The Lord has prepared a mind substance or soil in which ideas are the seeds and they multiply and increase in geometrical proportion like seeds planted in the earth. For example, a single grain of corn is capable of reproducing itself several times on a single stalk. So the mind that images an idea of increasing and multiplying substance will energize a field of ideas of like character and thus move upon ideas near and far that have to do with supply.

Associated ideas of a personal nature modify this current of reproducing substance and limit it to small or large expression. Jesus understood this law of mind reproduction and used it when He fed the multitudes with bread and fish. Following Him we use the same law where we pray for prosperity in His name.

"Your heavenly Father knoweth that ye have need of all these things." Preparation has been made in the mental ethers for supply to those who have faith and express that faith in prayers and spiritual expectancy. Cast out every thought of lack and charge your mind at all times with pictures of plenty. You may think that you are merely imagining that you are prosperous and that it will turn out to be moonshine. But you are using your imagination constructively; and let us re-

mind you that the imagination is the formative power of the mind, the faculty that molds the volatile spiritual substance into shape and makes manifest the projected idea.

Because shallow thinkers have let their imagination run riot and dissipate itself in futile daydreams is no reason why you should dismiss it as an *ignus fatuus.* Concentrate on ideas—not on external forms—and you will bring forth under divine law and demonstrate.

There is a kingdom within you in which ideas are the medium of exchange. We are all kings in this ideal realm, and here our rule is supreme. It is the Father's good pleasure to give you this kingdom. "My mind to me a kingdom is."

Yet those who occupy earthly thrones assume that they are the real rulers and the poets the pretenders. But we behold kings and emperors and earthly rulers of high and low degree, and their kingdoms appear and disappear, while there remain the poet's

"Jewels five-words-long,
That on the stretched forefinger of all time
Sparkle forever."

Pilate asked Jesus, "Art thou the King of the Jews?" He answered, "Thou sayest."

Had Pilate had even an inkling of the expanse of Jesus' kingdom he would have freed him at any cost. But he had never visited Jesus' kingdom and no verbal description of it would have sufficed, so he merely said, "I find no fault in this man." But Jesus was a king, "ay, every inch a king."

Those who have experienced the peace and the power of the deep silence can appreciate how difficult it is to explain his experience to one who has never had it. The realm that we touch and begin to explore when

we get very still mentally and give our whole attention to the inner consciousness is developed by degrees. At first we explore it as a pioneer does a wilderness. Jesus was driven into the wilderness of the subconsciousness, where He met the ego of nature, Satan. But we pass through this kingdom of the psychic into the kingdom of God, where we are allowed to lay hold of creative ideas and bring them to the surface.

This kingdom of God in which we associate with creative ideas is not up in the sky or across the sea but, as Jesus taught, very near, even within us.

As in Jesus' time so today few understand the location of the kingdom of God. As a rule Christians have been taught that it is a place they will find after they are dead—if they are good. It is really amazing how a very little practice in sitting in the silence will change one's viewpoint about spiritual locations. Spirit is everywhere, and the point of human contact is in the I AM consciousness. Note how Jesus wove His teaching about the I AM: "I am the door." "I am the way." "I am the Alpha and the Omega, the beginning and the end."

We do not promise that one can become prosperous overnight by sitting in the silence and affirming our prosperity thought, but marvelous demonstrations often result from the practice of the silence. We are all much closer to this kingdom of rich ideas than we imagine.

Don't admit the thought that the Father-Mind is not concerned about your finances. "Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God. . . . Fear not: ye are of more value than many sparrows."

God is interested in your health and finances, and you can become secure in both if you make the proper contact with His kingdom, which is Mind.

The Great Prayer

BY LISBETH HIBARGER

THE TWELVE DISCIPLES who followed Jesus were constantly amazed at the miracles that followed His prayer periods. They saw Him withdraw to the mountaintops and return at dawn with kingly step, flashing eye, and vibrant, compelling voice. With a touch He opened unseeing eyes, with a look or a word He sent lepers away whole, healed demoniacs, and raised the dead. How does He do it? What happens when He prays? they wondered.

They had His assurance that they might do even greater things, that with a tiny grain of faith they might move mountains. Sometimes they wrought healings and were beside themselves with joy, but often as at the foot of the mount of the Transfiguration, the difficult cases had to be taken to the Master. Yet He had assured them that with God all things are possible.

We can imagine the Twelve going into a perplexed huddle during one of the Master's withdrawals for prayer.

"I wish we knew His secret," sighs James. "He knows how to draw God's power. I could have healed a maniac today if I had known."

"I can scarcely believe the miracles even when I see them," exclaims Thomas.

"If I had that touch the bag would always be full," cries Judas. "We could set up an empire, hire the Roman legions, each of us rule a province, and restore the ancient glory of Israel."

"He does it with love," insists John. "Love is a

curative power like sunlight. He knows its source and how to use it."

"It surpasses magic—multiplying a few dried fish to feed a multitude!" muses Andrew in wonder.

"Why do we linger here?" cries impetuous Peter. "Let us seek Him and ask Him to teach us to pray. Doesn't He always say: 'Ask, and ye shall receive'?"

They wait for Him, press about Him with eager humility, and implore: "Lord, teach us to pray."

Jesus, knowing the deep desire of their hearts, seeing in them the yearning of all mankind and loving them to the last limit of devotion, said, "After this manner . . . pray ye," and gave them the Great Prayer, the Lord's own prayer, which millions of people in every mood from direst misery to highest ecstasy have repeated through twenty centuries.

OUR FATHER WHO ART IN HEAVEN.

The twelve came from a race that revered family life. They had seen terrible punishments meted out to those who broke the fifth commandment. Although they knew the bitter prejudice of sects and clans, they were bound by a powerful racial tie and the rigorous claims of a monotheistic religion demanding full allegiance to one God. To most of them God was a stern, tyrannical ruler not easily satisfied except with the observance of an appalling ritual. This God dwelt far beyond the stars, and He could not be reached except by the sweet savor of burnt offerings.

Jesus alarms them with these words: "Call no man your father on the earth: for one is your Father, *even* he who is in heaven." He binds them into brotherhood with the first phrase of the prayer: "our" Father. Race lines vanish. Prejudice is uprooted by this plural possessive "our."

"Father." He begets us. He knows our need and is able to provide. He has a plan for us. He desires our happiness. He wants us to honor Him by using the talents that He has implanted. He has a place for us and withholds nothing that will help us to fill that place. He wishes to spare us dishonor. His hands are full of gifts for us, gifts that He wants us to seek and to use well. He is pleased when we ask. He may sometimes say no when we do not ask in His wisdom. We are of His nature. Since He is loving and merciful, those traits are ours to be developed also. He is free and eternal; so are we inherently. He is the Prince of Peace; if we are peacemakers, we are worthy to be called His children. He delights in our trust and gratitude. He wants to build a perfect world by means of us and for us. His success depends upon our obedience.

"Who art in heaven." The verb is in the present tense. There is no past nor future in the Fatherhood of God. Time is one vast treasure-filled today. We have the choice of filling to capacity the great eternal now.

"In heaven." The geography of the kingdom—it lies all about and within us like the air we breathe! In it we live and move and have our being. It lies within the heart of man and cometh not by observation. It is a state of mind, an attitude of allegiance to the highest and best we can know. It is a spiritual realm best understood by those who understand the carefree trust and perpetual wonder of little children. We find it when we seek with all our heart to know the truth of life, when we become poor in spirit through the surrender of all our great possessions of pride in self.

HALLOWED BE THY NAME.

"Hallowed" is derived from the Anglo-Saxon *halig*

meaning holy, set apart for reverence, fit to be worshiped. As children of God we hear the family name. It is a proud, wonderful name. We honor it by living up to it, living to deserve it.

"Name" is derived from *nomen,* name, and *gnoscere,* meaning to learn to know. "Know thyself," said Solon. "The true name is the nature of the thing. He who knows names knows all the things which are expressed by them."

What is God's name? Moses asked that momentous question when he was asked to deliver Israel. "When . . . they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." We do not hallow His name when we use it in vain saying, "I am sick," "I am tired," "I am afraid," "I am poor." Say rather with jubilation, "I am whole," "I am refreshed," "I am fearless," "I am prosperous." Can I AM be anything but good?

The ancient Hebrews called God Yahweh or Jehovah (the eternal living one). He was Elohim, creator of the physical man; Jehovah, "father of spirits," lawgiver. Other names used in adoration were Jehovah-jireh, "the Lord will provide"; Jehovah-nissi, "the Lord is my banner"; Jehovah-shalom, "the Lord send peace"; Jehovah-shammah, "the Lord is there," and Jehovah-tsidkenu, "the Lord our righteousness."

In the mountaintop hours Jesus learned to identify Himself with these potent names. Before the feeding of the five thousand He became aware of His sonship as Jehovah-jireh: the Lord will provide. He learned from watching the birds and bees that every creature has all its needs met in its very nature. A good creator

could not plan otherwise. When He entered Jerusalem on Palm Sunday, Jesus had already conquered death as Jehovah-nissi: God is my banner. When He stilled the waves He knew God as Jehovah-shammah: God is there. When He went about doing good, healing the sick, restoring morale, He was acting out His inherent sonship as Jehovah-shalom and Jehovah-tsidkenu: The Lord send peace, and Jehovah our righteousness. Jesus learned to know the Father by communion in the "secret place"; then demonstrated by cherished example how to hallow His name.

We are all gods in the making. "Is it not written in your law, I said, Ye are gods?" Jesus said. Why are some of us then out of a job? square pegs in round holes? We have not taken pains to discover who we are and why we are here. We must retire to the secret place as Jesus did to learn the tremendous meaning of our name, the splendor of our heritage!

THY KINGDOM COME. THY WILL BE DONE.

This is the great affirmation of the Great Prayer. When it is realized, all else must follow. Jesus bade His followers seek His kingdom first. He implied that it is a kingdom of righteousness. He promised that all who seek would find and that everything needful would follow. In the Beatitudes, the rules for happy living, He declared that this kingdom belongs to the poor in spirit. These are the open-minded, those eager to know the Truth, willing to find God's will and to surrender their own. Since righteousness means right conduct and since the thought is ever "father to the act," this phrase might be stated: May all men learn to think the thoughts of God.

This is not an easy task for there has been too much wrong thinking. "The only sin," says Emerson, "is

limitation." "The only sin," says Socrates, "is ignorance." Others define sin as stupidity, missing the mark, war. In each case of sin we are limiting God.

We must deny limitation. We shall have to banish His Satanic Majesty, for belief in the Devil power limits the expression of Deity. If God is omnipotent, what is there to fear from the Devil? May we not accept "Devil" and "evil" as blanket terms to cover absence of God, as darkness denotes absence of light? In that case we can see that when all men commit themselves to right thinking, we shall have a new age, a golden era of goodness.

To hallow means to pay attention. "Your attention," says the psychologist, "is your life." We cannot hallow God's name without giving our undivided attention to this great affirmation. When we do so we shall soon be expressing God's will in our daily walk. We can imagine the Twelve saying of Jesus: "He gives His whole attention to doing good, to doing the will of God. That is why He can take the material of trouble and transmute it into a miracle. We think of ourselves and our weakness; He thinks only of God's love and omnipotent power."

"Thy kingdom come" means that all negative thoughts must go: poverty, worry, disease, hatred, pride, bondage, despair. The new heaven (within) and the new earth (outer circumstance) must harbor no unholy thing. Slums must go. Crime must go. Greed and graft must go. War must go. God's will for us is wealth, health, love, freedom, joy, and peace: life, not death; hope, not despair.

This affirmation is going up from increasing numbers with increasing fervor. A new age is bound to come if we mean business when we declare these words:

"Thou shalt also decree a thing, and it shall be established unto thee;
And light shall shine upon thy path."

When we demolish an old house in order to erect a new one upon its site, there is much confusion and disorder for a time. But at last the new dwelling, fair and commodious, is ready for occupancy, and we forget all the traces of chaos. In like manner by listening for His guidance and practicing the presence, we shall usher in the new era, the kingdom of God.

AS IN HEAVEN, SO ON EARTH.

"Reality is fundamentally spiritual activity," says Bergson, the French philosopher. Jesus used no idle words. In this significant phrase He emphasizes first the idea in supreme Mind, *in heaven;* then the actuality in the outer, *on earth.* We are made in the image of God; we are gifted with a power nothing short of fabulous, the power of imaging, or imagination. The story of Aladdin and his magic lamp is a graphic picture of this power, which is creative, limitless, and therefore dangerous if abused. Imagination ranges from mad schemes and wicked plots to sonatas and cathedrals. The Taj Mahal is a concrete example of triumphant imagination inspired by love and brought into manifestation by faith and works. Imagination is the "stuff . . . dreams are made on." It is dynamic because it has to do with ideas. Why do we not with all our culture have a perfect world now? Because we do not want it seriously enough. The shell for one big gun would supply bread to twenty thousand families.

Jesus fed His imagination often for a whole night at celestial tables; we stray into far countries and feed upon husks. What Jesus saw in heaven, in the secret place of His divine creative faculty, He brought

forth in the outer circumstance, the earth. We can do that too. What we think we can do we can do.

GIVE US THIS DAY OUR DAILY BREAD.

Jesus learned the Truth about supply. He lived in a wild rugged country, astonishingly beautiful in the season when asphodels and lilies carpeted the valleys and birds sang gaily in the olive groves. He knew the remarkable story of the manna, the "bread from heaven" that was just sufficient for the day, that bred worms when hoarded. He saw men toiling for a mere pittance, men without jobs, many ill fed or cheated of their pay. There were holdups on the hill roads near His home. He often saw men in chains or perishing on cruel crosses. He knew these things ought not to be. He recognized a good God ready to supply freely enough of everything but for man's cruel and ignorant interference. This petition is a challenge to men to receive, recognize, appreciate, the divine source of supply, to distribute without hoarding.

FORGIVE . . . AS WE ALSO HAVE FORGIVEN.

The apostles had jealous natures; they had sharp tongues, hot tempers. Two of them had an ambitious mother who wanted the best place in the new kingdom for her sons; one was so covetous that he sold his master. The soul of Jesus was troubled as He said, "Forgive us our debts, as we also have forgiven our debtors." They couldn't believe in His plan of life. Their creed taught vengeance: "eye for eye, tooth for tooth."

One night, appalled, they saw the Master haled before the high priest. They fled, but the news of it came to them. He was taken before Pilate; maligned by false witnesses. He did not answer back. A cruel crown of thorns was thrust brutally over His brow. He did not curse. Lashes ripped open His flesh. He did not

shriek or whine. Nails were driven into His hands and feet. With poise and dignity unspeakable He cried: "Father, forgive them; for they know not what they do."

The eleven apostles face each other at last with tear-dimmed but understanding eyes. "He had to show us how to forgive since we were too dull and hard-hearted to learn otherwise." The writings of John are aflame with this forgiving love. "Love is of God; and every one that loveth is begotten of God, and knoweth God."

LEAVE US NOT IN TEMPTATION.

How puzzling! Surely a loving Father would not desert His children—unless temptation has a place in His plan.

"Temptation," says one writer, "is a suggested short cut to the realization of the highest at which I aim; not toward that which I understand as evil but toward what I understand as good." It means that the good is the enemy of the best. It has to do with causes of volition, with motives, springs of action, decisions. All growth in spiritual life comes through the activity of choosing. Temptation is the thought that encourages me to give up my heritage, to cease to be of value to God.

Jesus once said to His apostles: "Ye are they that have continued with me in my temptations." Our temptations are His. How shall we meet them? As He would meet them. His honor is at stake in our decisions.

DELIVER US FROM EVIL.

Since there can be no evil in the perfect kingdom, we must be delivered from it. A prayer for deliverance from evil is a plea for freedom. Deliver us: set us free, let us go, unfetter us. To deliver is to emancipate, to gladden, to invigorate, to shake off the yoke, to set

at liberty, to enlarge, to redeem. Jesus could have said with Isaiah: "Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke?" God covets for us the freedom of a little child happy in his father's love. The whole human race, according to the catechism, was created to glorify God and to enjoy Him forever.

Every word of the Great Prayer drives us into the arms of God. In the picturesque speech of the Old Testament God is always a great protector, a place of refuge, a mighty hand, a sun, a shield. Praying this prayer from our heart will dispel the darkness of sin and make God manifest among men. We can accomplish all our deep desires of love, life, and beauty; "for thine is the kingdom, and the power, and the glory, for ever. Amen."

HARMONY

Lord, give me harmony this day,
Cause all discord to fade away.
Touch Thou my heart that it may be
In sweet attunement, God, to Thee.

This day, Lord, grant my life note blends
With ev'ry other—brothers', friends'—
That all the world may raise to Thee
Their love in holy harmony.

—LARRY SIEGLE

Four Wonder-Working Words

THIS, TOO, SHALL PASS

BY ERNEST C. WILSON

FROM MY OFFICE window I can look out to a great open tract of land, several city blocks, where men are busy tearing down buildings, excavating, plowing, carting away material and earth. Almost I might imagine that some disaster had come upon the district. I look more closely. There are other men too at work, busy with surveying instruments, stakes, and lines. One stands off apart, a sheaf of blueprints under his arm. He is the architect. Better than anyone else at work there he knows that this is not destruction. He sees no demolition, no broken earth. In his mind's eye row upon row of new and finer buildings arise. The streets are paved, the sidewalks laid. Grass and shrubs and trees are growing. People throng the buildings and the streets. Tomorrow or a few tomorrows from now, his vision will be realized.

The architect sees in completeness now what some of those who pass by, or even some of those who are working for him, do not see at all or see but dimly. Which is right? All are right according to their vision; but what they see will pass and change. What he sees will be greater—and will endure.

Perhaps you, a Unity student, are called to visit someone in a hospital. There is row upon row of beds, all filled with those who are meeting physical challenges. All, with some notable exceptions, see their own troubles, worries, and pains; no more. Some see beyond these to perfect well-being.

A nurse moves quietly, expertly, about her duties. What does she see? Only what her charges see? Only sick, complaining persons whom she must serve? Only a job and so much in a pay envelope, only so many things to do before she is free to go out into the busy streets, to meet a loved one, to go to a movie, to eat and rest and come back to work again? Or does she see that "this, too, shall pass," that peace and healing are at hand and she their agent?

The physician, the surgeon, going his rounds, serving according to his vision and his skill: Does he see so many cases, for better or worse, to live or die? Or does he see himself God-guided, ministering to spirits that have dominion and that will prove it, according to a law and purpose greater than their hopes and fears, greater even than his skill?

What do you see as you pass along, seeking one who has sent for you? When your vision is clear, as it is your duty and privilege to keep it, you see all these, everyone, coming into a divine fulfillment. Not one, you know, shall be or can be lost even though, unaware of his own divine destiny, he believes that he will not recover but must let go his hold upon life. You will not say or think that he sees wrongly. You will know that at worst he simply does not see enough. When he sees himself in fullness of vision, he will see himself triumphant over this challenge and every challenge.

Of what use is it to have this vision as long as sickness and even death are still in the world? It is of the greatest use and value. For it is this vision, clearing, spreading, multiplying that shall shorten the days of human tribulation. It is this vision that shall bring, and swiftly, peace and healing to these whose worlds are

shadowed by fear and pain. Even "the last enemy" retreats before the clear vision of the Truth.

The torn earth where buildings are to rise fair as the builder's dream, the house of pain that is to become a house of peace, is like this world—torn with war and strife. True vision sees it in fulfillment as a place of peace and brotherhood. We are not blind, nor is it perhaps wise that we should be, to human needs and problems of the moment; but let us not be blind either to the Truth that shall prevail and is even now in process of prevailing.

None can gainsay the fact that the buildings yonder are being razed, the earth torn up. None walking by your side through white-walled corridors and bed-lined wards can—or need—deny what human sense reports. He errs not in what he sees, but in what he fails to see! To see truly he must see the ultimate must judge between what is destined to pass and what to endure. We only see truly when we see completely We only see completely when we see the true.

See truly, and you will find comfort, peace, and healing. See truly and you will bless yourself and all the world. You see only a little when you see yourself and others under bondage and limitation. Look more deeply at the ill or woe that now challenges you and you will see that all that is not of God is transient You will see that it is passing. The clearer your vision the swifter will be the passing.

Four wonder-working words for these times and for all times are these: "This, too, shall pass!" Gird yourself with their power and you free your world from limitation.

Do you fear loneliness and loss? Ask yourself, "Are these of God?" If not, they too shall pass. God's will

is love and oneness. Loneliness and separation must give way before the triumphant realization that time and space and circumstance cannot separate those who know themselves to be one in spirit.

To whom are we truly near? Possibly to those close by, but not exclusively. From whom are we separated? Possibly from those at a distance, but not of necessity. We are separated only by the belief in separation. If we have not discovered the inner bonds of nearness, we may be far from those nearby. When we know that inner bond, nothing can ever separate us from those we love. They are no less real, no less alive, apart from us than near us. Our thought and feeling reach to them wherever they may be, and theirs to us.

Sickness cannot dominate the one who knows the power and presence of God in a practical sense. Is sickness the will of God? Is it His final will for man? For you? Then face the appearance with the realization "This, too, shall pass!" Only the good endures; only the perfect, the real, the true! The power of omnipotent will is greater than anything that affronts or affrights from within or without. Even death itself shall be "swallowed up in victory."

Death itself shall pass into life. It is but the other side of birth, and life surrounds both birth and death on either side. "We have . . . a house not made with hands, eternal, in the heavens"; and what the body did not give it cannot take away. Life is not lost if we enter this world through birth, nor is it lost if we leave it through death. Life is stronger than birth or death or any other circumstance of being. Now for those who know the Truth and apply it with profound conviction, and ultimately for every child of God, this Truth is proved.

The challenges of life are not fatal or final. Only because they sometimes seem so close and loom so large to human view do they seem so. Look at them with true vision. Say of every limitation, "This, too, shall pass!" Your wonder-working words will hasten divine fulfillment. Looking back over past experiences we are likely to see some that in their own time seemed fatal and final; but they are gone and you are here! It shall be so, and proved so, for the limitations of this moment. Whatever is not of God and His omnipotent will shall pass.

Whatever you see as a limitation at this moment shall be done away. The very fact that at this moment you can see it as a limitation indicates that in the deepest, truest sense you have already gone beyond it. It would not appear as a limitation unless in your mind's eye you had a vision of something better. That mental vision is God's good way of signaling His Truth to you. Be of good cheer. What you can conceive you can achieve with the help of God.

We are never seeing the whole of any condition or situation until we see it perfect, harmonious, expressive of unqualified goodness. Seeing things otherwise is not seeing them wrongly, but incompletely. Your ability to envision the wholeness of anything helps you and others to manifest this wholeness.

In the midst of any problem or challenge we find our balance by viewing it in the light of true vision. Is the manifestation true of God? If not, "this, too, shall pass!" Only what is true of His eternal Spirit can endure. We proclaim divine release from every limitation as we learn to say and feel and know these wonder working words:

"THIS, TOO, SHALL PASS!"

The Ever-Present Co-operator

BY BEVERLY E. FINCH

Lo, I am with you always.

WHO DOES NOT desire co-operation? At times we think, "If these people will only co-operate with me and will see, as I do, that my plan for accomplishing this thing has been worked out to perfection, that it cannot fail, then all will be easy, and we shall all reap the benefit of my idea when it is put into action."

Possibly an executive is endeavoring to carry out a scheme that he has devised and carefully thought out, fully expecting that all under him will co-operate and help him realize his dream. Or an inventor has labored long to perfect something he knows would make easier the work of many people and give freedom and joy to others, but he needs the co-operation of someone who has faith enough in his invention to manufacture it and put it on the market. Or someone is striving for a position that he feels sure he could fill to the benefit of a certain business firm and at the same time supply himself with needed work, if only circumstances would help him to make the proper contacts. Or it may be that a schoolteacher has gone into her work with pure purpose and lofty ideals, desiring keenly to give her pupils broader views and to inspire them with a desire to learn; but how difficult to persuade them to co-operate in her efforts, how discouraging to find many of them pulling the other way until it seems to her at times as if their object in attending school is to see

how little instead of how much they can take away with them. In connection with the everyday experience of driving an automobile, who of us has not wished that other drivers, and pedestrians too, would co-operate for mutual safety?

No matter what our desires or our work may be, do we not all long for the co-operation we need to bring success? Why do we not get it? The trouble is all contained in that little word I, which seems so important to personal sense. We think, *I* can and *I* will do this or that, but it seems to be such uphill work and our success seems so elusive that we wonder why we ever tried to accomplish anything at all. People or circumstances or both appear to be against us. Try as we will we cannot force them into line.

Then one day, seemingly by the merest accident, we run across the words "In all thy ways acknowledge him," and it suddenly dawns on us that we have forgotten to give due recognition to the great co-operator, the all-powerful I AM, who is mighty to give us the key to our success and whom we should have taken into partnership with us in our enterprise at its inception. Then it is that we turn from the I to the I AM, from the personal self to the all-powerful Christ self, who can do all things and who is with us always and in all our activities, whether it be guiding a huge corporation, inventing and promoting a new apparatus, training young minds, healing the sick in mind or body, writing a book, painting a picture, driving a car, piloting a plane, or whatever we have set ourselves to do. This is the same I AM that spoke to Moses at the time when he thought it was in his personal capacity that he was required to lead God's children out of the bondage and darkness of Egypt into the freedom of

light, liberty, and abundance in the Promised Land. Moses answered God and said, "Who am I . . . that I should bring forth the children of Israel out of Egypt?" thus by his own words acknowledging the futility of trying to persuade the people to believe that he personally was strong enough and intelligent enough to undertake and succeed in such a stupendous task, even though it was God's command. Then the voice of the all-powerful I AM was heard in his soul, and he knew immediately that with the aid of the only real power in the universe, working with him, he could valiantly go forward and succeed; that all his difficulties would be overcome if he would daily continue to recognize, acknowledge, and accept the help so freely given. He humbled his personality before God and "in due season" was exalted to head one of the most famous expeditions in history. His was a complete surrender.

No mortal can succeed in standing alone and claiming his personal power as sufficient to accomplish anything. It matters not how self-confident he may feel, how ambitious, or how industriously he may apply himself. Even though he may seem to attain a degree of success, his accomplishment is as nothing compared to what it might have been had he first acknowledged that he needed the guidance and co-operation of the One who conceived and put into his mind the idea, the plan, the desire, or the ideal: the indwelling Father, who "doeth his works." He may have thought that it was his own intellect that conceived and brought forth the idea and that it was up to him personally to carry it out. But he must acknowledge that Divine Mind is the kingdom (of ideas), that it has the power to execute its ideas, and to it too belongs the glory for all success and accomplishment. The all-knowing Mind

has said, "I will teach thee." Man needs to know that divine intelligence, joined with love, wisdom, and power, will surely execute its own idea and purpose, using the individual as a willing instrument.

He who is able to build you up is the essence or substance back of all your achievements, the one who brings out the best that is in you and puts it to work for the good of mankind. He is the Great Promoter, and we must acknowledge Him as such. When man recognizes that he is simply an instrument in God's hands, expressing His perfection and beauty, his work takes on a vitality and prospers beyond anything he could personally ask or think. Thus he discovers his inner resources, hidden and undreamed of heretofore. Working with God removes all mortal limitations and inhibitions. What finer result can he ask than this?

"It is the spirit that giveth life; the flesh profiteth nothing." Anyone who wholeheartedly acknowledges this and realizes deeply the truth of the statement, will feel that he is being helped by an invisible presence, guided into untried paths. There will be a sense of quickening—vital, unmistakable—that tends to lift him above fear of failure and cause him to walk by faith toward the success that awaits him. When all fear is eliminated and replaced by faith our vision is cleared and we go straight toward our goal. "Faith goes out upon the seeming void and finds the solid rock." Though unsubstantial to human sense, faith is to us who know Truth something to stand upon, as we would upon a rock in the middle of a swirling stream.

The divine co-operator that controls all is mighty to bring into line every person, every circumstance, every condition having any bearing upon the situation so as to perfect and bring into manifestation His own

idea. "Jehovah will perfect that which concerneth me." It is always we who co-operated, but many of us expect the impulse of co-operation to come from personality instead of recognizing and acknowledging its true source. We adulterated the pure milk of the Word (infinite wisdom) with our own personal, inadequate wisdom, and the wisdom of friends, and forgot that "the wisdom of this world is foolishness with God." The one essential contact, that of finite mind with Divine Mind, of soul with Oversoul, of the individual with the whole, of man with Spirit—this is the contact we must make. And this is what Jesus called casting our nets "on the right side."

God never contemplates the failure of His ideas when He sends them forth. Of any idea that is born to us we should say: "This is God's idea and it cannot fail. I will appropriate it and God and I will co-operate to perfect it." This declaration places it in the hands of the Father, and we can then be at peace about its manifestation in God's own good time.

Turning to nature, we see what perfect co-operation there is between God's good earth and the growing things she produces for man's use and pleasure. With perfect discrimination plants select for their nourishment the ingredients that tend to preserve their particular name and character, and the earth willingly relinquishes what she holds to feed and sustain each species. Plants and the good earth are one in purpose and accomplishment.

Similarly man too, if he will, may call upon infinite substance for co-operation and draw from it the attributes he needs to preserve and express the perfection of the divine nature with which God endowed him with in the beginning. Success in his enterprises is

one of man's attributes, as much as are health, life, wisdom, intelligence, and the like; and having turned to the Spirit of substance, he brings forth on the manifest plane those things which will content and satisfy him during his earthly existence. "Substance is plastic," and it is just as willing to supply from its infinite storehouse the essence of all the forms that exist for man's best good as is the earth to supply what the plants need. Both substance and earth demonstrate the co-operative faculty functioning for the benefit of man. Perfect co-operation between man and the compelling power of Spirit back of substance is the key that solves man's problems. The Spirit of faith quickens substance into taking tangible form, for "faith is the substance of things hoped for," the very stuff they are made of.

Infinite substance is able and willing to "build you up" in mind, soul, and body. The ideas and ideals that you think you have originated had their origin not in your personal mind but in Universal Mind, which is constantly using its myriad creations to complete the manifestation of the perfect universe conceived as a composite unit "in the beginning," the universe of which you and I are an important part, since "God had need of such an organ as I."

In characteristic idiom J. Mason Knox expresses his consciousness of this truth in these words:

> It ain't the guns nor armament
> Nor funds that they can pay,
> But the close co-operation,
> That makes them win the day.
>
> It ain't the individual,
> Nor the army as a whole,
> But the everlasting teamwork
> Of every bloomin' soul.

Perfect co-operation is obtained by letting God live, move, and express His being in and through you and me. Each one of us has his part to do to further the divine plan, and not a day passes that we are not given opportunities to show our willingness to co-operate with others in our world; and as we give co-operation, we in turn are given co-operation in full measure.

Failure to co-operate brings its own retribution. An instance of this comes to mind. I recently heard a young woman say, "I hate this job; I hate everything about it." (This of course was the personal I that was speaking; the real I, God's child, could not hate anything, being one with her Father, who is of purer eyes than to behold hate or evil of any kind.) How can she co-operate with divine love, through which she was given her job, or with her fellow workers while holding in consciousness such words and thoughts as these? She has no joy in her work but performs each task in a spirit of heaviness. As soon as she is ready to acknowledge God (love) as the Giver of both gifts and jobs (even this one) she will see it in a new light, give thanks for it, and make the best of things until love either gives her a different job or glorifies in her eyes this one. Incidentally, it is to be noted, had she been entirely truthful in her statement she would have added, "except the salary." A young woman like this—and there are many in her class—needs to be uplifted in consciousness by the prayer "Let there be light."

"Any word held persistently in consciousness will form a consciousness of itself" and produce after its kind, whether it be love, co-operation, unity, peace, or the reverse of these. We cannot plant hate and rebellion and expect to reap love, co-operation, and unity. For complete co-operation we must be "willing

and obedient" and daily go back to the divine source of all love and wisdom for guidance and courage. God co-operates with man when man co-operates with God. Absolute surrender is the essential thing. To pray without ceasing is to reiterate again and again, with all our mind, soul, and strength: *Thy will be done. Thy will be done. Thy will be done.* This is true co-operation and the acknowledgment of God as an ever-present, ever-ready, ever-willing co-operator with us in all creative work.

Prayer of Recognition

Thou, Divine Mind, art the life and the light of my individual mind.

As a tiny babe feeds at its mother's breast, let my mind draw its true ideas from Thee alone. Now is the accepted time for all to know Thee, the time for the "many men of many minds" to be swallowed up in the One Mind of the universe, to constitute an illumined, joyous, harmonious whole, all working together as one divinely perfect organization. Amen.

LET GO

Let go of everything but God
And His abounding grace;
Let go of all the pain and strife
And hunger for the things of life
That keep you from His grace.
And when you find you have let go,
You'll see there's nothing lost;
For all good things belong to Him,
You'll find them when you look within;
The others are but dross.

—NINA PRIDE HOAG

A Sower Went Forth

BY ELIZABETH D. SCHUMANN

THE PARABLES told by Jesus come down to us through the centuries as priceless heirlooms of Truth. Like many-faceted jewels, they shed beauty wherever the light of understanding is turned upon them, and we never tire of their perfection.

In the simple imagery of simplehearted country folk Jesus drove home the lessons of His teachings. Everyone understood the process of sowing and reaping, of seedtime and harvest. So it was that Jesus spoke simply and often of "the sower."

"Behold the sower went forth to sow," He began one of His most famous lessons. And again: "The kingdom of heaven is likened unto a man that sowed good seed in his field."

In these beautiful stories, Jesus describes the establishment of the kingdom by the sowing of seed. Not always did the sower's efforts accomplish successful results. More than the mere scattering of seed was necessary for the harvesting of a good crop. In one instance, the condition of the soil prevented growth, in another the fowls of the air came and devoured the seed, and in still another the sower's enemies came by night and scattered the seeds of troublesome tares among the wheat.

But one clear fact stands out in these instances: without the faithful activity of the sower there would have been no crop at all. The brave sower of seed appears in human history as an example of faith, willingness to serve, and courage in the face of all odds.

Misfortune, hatred, envy, strife, or weather conditions, discouraged him not at all. Faithfully, year after year, season after season, he "went forth to sow," and thus became immortal.

In our own land today thousands are going forth to sow the seed of the world's bread. The demands made upon them are greater than ever before in our history. Each seed is precious; each step of the sower across the freshly plowed fields is fraught with significance and importance; each handful of kernels scattered upon the ground represents life and sustenance for some individual. The lives and hopes and the future of the entire world depend in large measure upon our ability to produce the food and materials necessary to human existence.

Some of the seed that is sown may go for nought. The thorns of greed and selfishness will choke out precious supplies needed by the unfortunate. The fires of hatred and warfare may scorch and burn the storehouses full of valuable goods. The vultures of fear and discouragement may exact their toll of our energies. But as long as the sowers of the world go forth in faith we shall not perish.

Likewise must the loyal and courageous sowers of spiritual good continue to scatter the seeds that bring a harvest of world peace. Have you caught a glimpse of Truth? It is a precious kernel of good that must be sown, and sown quickly, in the vast field of human relationships. For he who has seed becomes a sower, or the seed is lost. The farmer who comes into possession of fertile seed does not store it away until its fertility is impaired. He sows it quickly in the waiting soil that it may multiply into the abundance of the harvest. The world is the vast field in which the seeds

of Truth will ripen into the harvest of peace that will feed the souls of men.

What are the seeds of world peace? They are love and justice and wisdom and tolerant understanding: tolerance toward the opinions of others, justice in our relationships, love in our attitude toward all men, and wisdom in our handling of disputes and differences among nations and individuals. Good intentions are not always enough. It is well to be tolerant of the opinions of a drowning man and to feel just and loving toward him, but it is wisdom to give him what he most needs at the time, namely a rope and strong hands to pull him out of the water.

The forces that today stand for the righteous way of life did not lack a sense of tolerance or justice or love. They failed in wisdom and are now learning at the price of terrible conflict just where their failure lay. Their intentions were peace and fairness and equality, and to this end they sowed their seed; but the enemy of righteousness came "while men slept" and sowed tares of hatred and ruthless greed. Desperate measures are now being tried in an attempt to undo the damage.

Thus the sowers of Truth are confronted with a responsibility as great as that of the cultivators of the soil. An entire world hungers for peace and the fruits of peace. Who will feed them? The Spirit of the eternal Christ calls us to the task. "Feed my lambs," He commanded the disciples. "Feed my sheep."

External conditions need not dismay us. We are not "fighting a battle" in an active sense. The tares that sprang up in the field of wheat did not discourage the householder, the "man that sowed good seed in his field." When his servants brought him news of the catastrophe, they would have attempted to uproot the

troublesome tares one by one, by main force. But the householder calmed their indignation by saying in effect:

"No; wait, lest you destroy the good in an attempt to eradicate the evil. Wait until the harvesttime when the good grain is strong enough to be gathered in. Then I shall have the reapers gather the tares into bundles to be burned while the good wheat is stored safely into my barn. Do not worry. Labor on in faith; nothing that is good will be lost. The right shall triumph and evil shall dissolve into the nothingness that it is."

Sowers of the word of God, go forth into the world! Scatter the seed that Spirit has given to you. Be not afraid but sow, believing, and the reaping shall not disappoint you. The deeds that you do, the words that you say, the very thoughts of your mind and soul, are seeds of the kingdom. Whether your supply is great or small, sow it freely and widely. The yield will feed the body and soul and spirit of humanity.

You are the stewards of divine supply. In your hands rests the peace, the salvation, and the hopes of the world. Sow in understanding, in love, in justice, and in wisdom, and the harvest will be overflowing and plentiful. Do not fret if some seed falls upon stony ground, or is devoured by hungry fowls, or is choked out by thorns. Your task is to scatter the seed that you have, withholding none; and this done, God insures the harvest.

In a beautiful poem by Robert Browning is told the story of a young girl who walked through the morning singing a happy song of the springtime:

"God's in His heaven—
All's right with the world!"

Where the song fell upon human hearts, those hearts were cleansed and strengthened and inspired to greatness. So it is with the thoughts and words and deeds of our everyday life. If these are of Truth, they are as seeds cast upon the soil of human existence, and from their harvest will be fed the hunger of the world. Our present task is but the sowing.

In the mind that sows thoughts and words of peace is the assurance that the right will prevail. Behind the shifting clouds faith affirms the radiance of the sun, through the darkness of the night the coming of the dawn, in the midst of seeming confusion the presence of God. Love blesses all people, prays the affirmative prayer of peace, and ministers to the heartsick and fearful and discouraged with the message of Truth.

Justice admits and corrects errors by affirming and establishing the good. Wisdom and understanding see the coming of the kingdom into the world and overcome the agitation and confusion of the spiritual elements with steady patience and all-encompassing love and good will. Hatred, strife, treachery, warfare, cruelty, and unbelief are a lack of good (God). But when the seeds of Truth ripen toward the harvest, these seeming evils will be cut down like tares and consumed in the cleansing fire of Spirit.

As the sower of actual seed works with the forces of nature, which are the powers of God, so do the sowers of the word work with God in scattering seeds of Truth. Without His loving guidance and inspiration we should become weary and discouraged. But with His Spirit within us speaking to us in the silence of our meditations, we do not go alone into the fields of labor. Hand in hand with the Father, enriched and strengthened by His blessing, we stride firmly down the furrows

of the world sprinkling every fertile clod with the grains of our faith and of the Truth of God.

For these are the seeds of comfort and peace. They are ours, yielded to us by the Spirit through our faith and spiritual understanding. Today the world needs the hope and courage and strength that the sowing of the seed will give it. The soil is ready, the world is waiting, and the souls of men are crying out for the harvest of peace.

Go forth, ye sowers of the word!

"Liberty, justice, righteousness, and peace are now established throughout the world, in the name of Jesus Christ."

The Prayer of Faith

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.

I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be,
Through Christ, the Truth that is in me.

God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and love and Truth are here.

—HANNAH MORE KOHAUS

The Call to Courageous Living

BY A MAN'S WORKS

BY KATHRYN SANDERS RIEDER

THE LIFE THAT has gained new hope, new faith, and new courage finds satisfying expression in finer works. The fruit of a life is the works it produces. We know we are not far wrong in seeking the measure of the man in the works he produces. It is the good result, the works, that makes a man's endeavor seem gloriously worth while. We know too that when he works because he wishes to it is no longer work at all. His pleasure is also found in the thing he is building. He knows now the meaning of the statement "And by works was faith made perfect."

It is through our works that we produce more good. The only way we can increase the good we have is to produce more. We add to it by increasing the quantity or the quality of the work we do. The works that are past are as nothing; the good works we do today are everything. The heart-lifting power of hope and faith and courage gives a satisfying approach to new and better works. There comes a feeling that "to travel hopefully is better than to arrive."

Some giving of our best ability is essential. Though faith be great it is not enough. "Even so faith, if it have not works, is dead in itself." Seeds must be planted in prepared soil. Before we can bring about increased good in our life there must be the willingness on our part to plant the seed, to water it with life-giving faith and hope and courage. We will till it with cheerfulness as we look with certainty to the

harvest. We will not expect our ship to sail unless we launch it.

A man may miss his intended good because he does not sufficiently grasp the meaning of doing his part. One young girl had this experience. She was discouraged about finding her lifework. She had had much advice about doing the work she was fitted to do, and she was determined to find that work.

She tried designing. It became so difficult that she was sure it was not the line intended for her. She took up teaching but found that no better. She went on to reporting, and after some initial progress as usual she was chagrined to find that hard too. A teacher who took an interest in the girl and had confidence in her noticed what was happening.

"But, my dear," the teacher said when she heard the story, "you've been the victim of a mistaken idea. In finding your field, you've expected to fall into something that would require little or no effort on your part. Any line of work is full of capable men and women using every bit of cleverness they possess to do the job well. You must do the same. You'll find it very pleasant. I know of nothing more satisfying than really working at a job you like. Don't be discouraged because you must work hard to make progress. We all have to do that."

Relieved of doubts and fears that she was in the right place when her work demanded concentration, the girl set about improving her performance. She recalled the old word about "first the blade, then the ear." She refrained from worrying when she had to learn new things. She moved ahead from that day.

Link yourself to a worth-while vocation. Let your work be any uplifting experience that blesses the spirit.

One man spoke recently of the tendency of many to think too much about themselves and their problems. "Lose yourself in the absorption of work!" he counseled. "Learn to use your hands."

We need the work of the mind, but it is not all. We need to learn to work with our hands. It may take endless forms: typing, playing a musical instrument, modeling in clay, carpentry, woodworking, painting. We need to be capable with our hands. It balances the work of the mind. It takes us out of ourselves and prevents needless introspection which may become boredom or worry.

The work that we do should fill some need of others as well as our own needs. "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." The man who works only that he may eat, drink, and be merry is spiritually dead. He has lost his vision. He sees only personal gratification, in which he finds less and less satisfaction. Let him learn to make his works an influence for good and he will learn true contentment and happiness.

One woman found the uplifting power of such work in calling at homes. She was interviewing homemakers in the interest of a cause in which she was much interested. Normally shy, self-conscious, and unsure of her own opinion, she dreaded meeting strangers. Her enthusiasm for the cause wiped away all this. She spoke convincingly in spreading the "good news." Because of her own sensitiveness she was so tactful as to avoid offending any of the women she visited. In the hard work she found pleasure. Like many others who have lost themselves in a good work, she emerged a better and more efficient person.

We need to remember the intrinsic value of the work we do. We are rewarded for good work, whether the desired end is immediate or not. If we get joy from the work, if we develop our ability in performing it, if it is useful to another, then we are rewarded. We are better people because of it. Some use their fine energy in looking for results instead of applying it with faithfulness to the work at hand.

Notice the quality of your work. Look also to the suitability of your methods. Do they fill the need they are intended to meet? At times we are willful in our works, insisting on doing them our way even though this has not succeeded in the past. We want results, more business, more happiness, more harmony. Yet we are reluctant to give up our old inefficient ways. Let us go back to the fundamental laws and concentrate on them. We are counseled thus: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Originality is all very well if it is kept within the forms already found acceptable. Many strike out on a path so new as to be impractical. Establish yourself as a workman who excells in the skills already found useful; then use the opportunity to forge ahead of these skills. Your word will then carry more weight, because you will speak as one with experience in the accepted methods.

Certainly Edison showed every evidence of willingness to learn all he could, to give all his concentration to the work at hand. How carefully he examined thousands of materials before he found the correct one for his electric light bulb. Certainly the magnificent Kavanagh, born with only the rudiments of arms and legs, yet learning to ride horseback fearlessly and sit

ting finally in the British parliament, learned what it means to give one's best. Those who have had the greatest handicaps have often been the ones to point the way to the rest of the world. A handicap was not a handicap to them.

We think of a successful person as vastly more capable and talented than the one who does not measure up. Yet experts assure us that this is not true. Measured ability for ability, in skill he differs by only a fraction of a per cent from the one who did not win. Many of us, who do not get the reward for which we long, may yet find it possible to take the hurdle by exerting a little more effort.

A certain young girl, affectionately called "Fatty" by her friends, wished to make a career of her singing. Her formless hope was sustained by a faith and courage that it was possible to see in all she did.

She had no money for music lessons. After high school she got a job selling corsets in a department store. But from her earnings she saved nickels and dimes and took an occasional music lesson. She dressed in costume and sang at clubs. She sang in her church choir. One day she sang before the local Rotary club. A businessman liked her singing and offered her a job selling phonograph records in his store.

Here she played the records and tried to imitate the artist singers. To outsiders she seemed as far from her goal as ever, but she never stopped. She had many auditions but no radio station wanted her. Then came the chance to compete for a scholarship at the Curtis Institute in Philadelphia. She had only enough money for a ticket one way. She would be one of some two hundred girls competing.

Resolutely she decided to go—and to find a job

selling corsets in the city if she failed. At the contest there were other voices as sweet and as well trained, but her hope and faith and courage gave her a style that put her songs across convincingly. A small neat darn in one of her stockings convinced one of the judges that she also had good sense. He knew it took more than a fine voice to succeed as a singer. She won the scholarship. Though she had many obstacles to overcome afterward she went steadily on, for she had developed a winning attitude toward life. She had set to work with courage.

Today Helen Jepson is known to the world as the Metropolitan prima donna of the glorious voice. Few would have considered such an outcome possible for the holder of a dull job in a department store.

All work may be analyzed into its routine and its constructive parts. Many of us are finding friction in parts of our work that should be routine. The acts that must be repeated with uniformity can be made habitual and performed well with a minimum of mental attention. Other situations arise which require mental concentration. Deciding which factors can be made routine establishes order. When you have decided, perform these acts of routine without permitting yourself to have emotions about them. The qualities and habits you set up will be valuable in any other work you may wish to do. Decide what new habits will improve the service you are giving. Let the knowledge make you happier and more efficient.

Life is not all work, and we should not try to make it that. Work is for man, not man for work. It was meant to be a part of his life, and a good part, but not all. One of the most definite things about the future is that man will do less work. There will be more leisure for everyone. There will be ample time in which to en-

joy the things that before were crowded out. Work will provide a living, give an outlet for creative expression, give savor to all other pursuits, but it will not take every thought unless man wishes it to.

Give direction to your work. Even if it be direction for only the year ahead, it will create more interest for you. As long as we have no point toward which to strive we toil dully. The work may become tedious, for we see only the repetition necessary. If part of a great organization, see it in relation to the community, as giving service to the consumer. See your part as important to the whole.

Look ahead to the kind of job you would like to do. When you give your efforts a goal you will find them less tiring. You center your thoughts on the outcome, and you give your energy willingly, without tension. Connect your thoughts intimately with the pleasant result or object. It will mean the difference between happiness and listlessness. "Work: for I am with you, saith Jehovah."

When we speak of "works" it has such an awesome sound that we are tempted to delay the consideration of the subject. We think vaguely of some great accomplishment we shall somehow achieve or have thrust upon us at a future date. Life, we often forget, is made up of little things. The small act today, the little lift in spirit that enables us to try again, is the seed of the result that one day amounts to achievement. The making and remaking of the slightly improved pattern adds up to a lifetime of worth-while living. Many have been surprised by success. They have done their work well; and suddenly it burst on the attention of an admiring world.

Do your work with gratitude that you have been

found worthy to bear responsibility. You will find joy in it if you will hold fast to the truth that you do not work alone. There is one who goes beside you, inspiring you, leading you, helping you, when you turn to Him.

It is His will that your work shall bless all it touches; for you have taken the steps of hope and faith and courage. Our works, the good we are privileged to do, prove our greatest opportunity and blessing. Jesus made it the plan of His life to go about doing good. May we learn to follow in His steps.

"To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

EDITOR'S NOTE—This is the last of four articles by Kathryn Sander Rieder. The series began in February UNITY.

CHARLES FILLMORE SAID: *Faith is ever active, and it should be made the true substance of every idea. We must have faith in our own power, capacity, and ability, and to have this faith our thoughts must be centered in the great universal Mind. Success lies in God. Whatsoever is not of faith is sin; then whatsoever is of faith is not sin. This is the new standard of righteousness for the man who is putting on Christ.*

Love and Blessing

BY FRED A. BARROW

SAID PAUL in his epistle to the Romans, "Love worketh no ill to his neighbor; love therefore is the fulfillment of the law." And as Emerson wrote in his essays, "Love is our highest word and the synonym of God." In the same essay (on "Love") the seer wrote of "love which knows not sex, nor person, nor partiality, but which seeks virtue and wisdom everywhere, to the end of increasing virtue and wisdom."

Love is blessed and confers blessings. Love sweetens our own life and confers sweetness upon the lives of others. Love makes for beauty of character in ourselves and by its action upon others develops beauty of character in them. Love is positive and constructive, even as the Spirit of God is positive and constructive. Love is healing in our own body and can cause to flow the spirit of healing into the afflicted bodies of others. Hatred, the opposite of love, does evil to both the hater and the hated, sours one's own life and the lives of others, causes deformity of character in oneself and in others, is negative and destructive, and is provocative of ills both physical and mental. The statements in this paragraph can readily be proved by observation, experience, and the Spirit of truth.

One cannot love without conferring, because of that love, a blessing upon those beloved, and there can be no sincerely given blessing without a blessed reaction upon the giver. Such a blessing, like the mercy extolled by Shakespeare, "blesseth him that gives and him that takes."

The pastor of a certain church went to a printer, who was also a Truth student, and said, "I'd like you to print me five hundred calling cards." He gave the printer the copy, and the printer set up the card and made a proof of it on the press; then he took the type, eliminated several words, and across the top of the card in small Old English type he set the line "God's blessing be on all who dwell in this house." He took a proof of the reset card and submitted both proofs to the pastor, who immediately chose the card with the blessing printed upon it, saying, "I'll leave one of these cards at every home where I call, whether there is anyone there or not"; and he did just that. After a few days he again saw the printer, and he said, "Do you know, the visits I have made since I got those cards have proved the happiest in my life?" The printer smiled and said, "He who sincerely blesses shall be blest, that is a spiritual law." And the pastor said, "I knew, but had forgotten."

There is an old saying that goes, "Curses are like chickens, they come home to roost." It might also be said that "Blessings, like doves, return to the cote whence they came."

Parental love is a blessing to the children, and the love of the children is a return blessing. The person who loves his neighbor as himself is blessed a thousandfold in return. When citizens truly love their country and manifest that love in their lives, their country is blessed by that love with prosperity and happiness, and that blessing is returned to every citizen in manifold ways. All work that is performed in the spirit of love is blessed, whether it be housework, or work in a factory at bench or lathe, or work in an office, or work at a store counter, or work in a garden or on a farm, and its

blessedness is reflected to those who perform the work. "Why is it that the flowers in your garden are so many and beautiful?" a visitor asked of a friend as they strolled through the garden. And the friend replied, "Probably because I love them and attend to them." I believe it was a Truth rather than a probability.

In Luke we read the behest of the Master "Bless them that curse you." Jesus knew spiritual law. He knew that blessings rebound upon those who bless even as curses rebound upon those who curse. He who clothes himself with the love of God and blesses those who in any way offend him puts on an armor that is impenetrable to the shafts of animosity or hatred, and his soul cannot be wounded except with sorrow for the misguided one.

One can bless with words of kindliness, of sympathy, of hope and encouragement; and one can bless with deeds. Our Master blessed in both ways, comforting the sorrowing, showing mercy to sinners, healing the sick and afflicted.

A poor man's humble cottage burned down. People gathered around the smoldering embers, and many expressed their sympathy for the man who had lost his home. Then a Quaker who had stood by and said nothing, took out his wallet, extracted from it a bill and held it so that others might see. Then he said softly: "The Spirit moves me to sympathize five dollars' worth with our friend. How much do each of you sympathize?" So blessed words were translated into blessed action, and the homeless man was blessed with deeds as well as words. (I read that story in a newspaper some twenty or thirty years ago; it stuck in my memory, and I now pass it along.)

"Jehovah bless thee, and keep thee: Jehovah make

his face to shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace."

How often congregations in various churches have heard those words uttered by the clergyman officiating at the service. Yet beautiful as the blessing is, one sometimes hears it recited or mumbled as an unimportant part of a ritual. But where the clergyman is fully sincere in his spirit and fully conscious of its beauty, it will be spoken with that clarity and warmth of love that it calls for, and every bowed head in the congregation will feel its value, and every waiting soul will be strengthened by its spiritual power. It is love that carries a blessing to its destination; love is as the drawn bow that speeds the arrow to the target.

In Charles Dickens's "Martin Chuzzlewit" there is a character who is always using the words "Bless you." That character, Pecksniff, has little love for anyone but himself, and his blessings are words and words only. The greater our love for others, the greater our sincerity, the greater will be the efficacy of our blessings upon others.

A blessing is a prayer when given in the spirit of love, a prayer to God that He guard and cherish the loved one, that He vouchsafe happiness or prosperity to this loved one. It is of course true that the blessings of God are manifold, and freely given; but what good parent is there that does not like his or her children to express a desire for anything that is good? God is our Father, and it must occasion Him delight when we ask that He bestow blessings not only upon ourselves but upon others, for thereby do we demonstrate that His law of love is at work in and through us.

There is one simple blessing that we frequently use,

although we are unaware of its real significance because of the way in which the words have been contracted. That blessing is in the simple expression "Good-by," which is a contraction of the expression "God be with ye." We use that blessing when we part from relatives or friends going on a journey; we use it at times when we are separating from friends for the night; but we do not always feel a consciousness of its true meaning when we utter it. Yet if love is back of its utterance, our Father will know it and will grant our request.

God is love. God is blessing.

So, dear reader, I close this short meditation with those words, which I trust are not words of finality but words of sincere blessing, "God be with ye."

I Hesitate

By Ruth MacFarlane

Free from all doubt, when I was young,
I had an answer on my tongue
To any question that would rise
Of right or wrong. For I was wise.
But now I hesitate to say,
For good and bad have such a way
Of intermingling. Furthermore
This truth appears in ancient lore,
That God Himself does not propose
To judge a man until He knows
The full and finished life. Then why,
I stop and ask myself, should I?

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, May 3, 1942

UNITY SUBJECT—*Self-Dominion.*

INTERNATIONAL SUBJECT—*Sunday: The Day of Acclaim.*—Mark 11:1-10; Luke 19:41-44 followed by Mark 11:11.

1. And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples,

2. And saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.

3. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither.

4. And they went away, and found a colt tied at the door without in the open street; and they loose him.

5. And certain of them that stood there said unto them, What do ye, loosing the colt?

6. And they said unto them even as Jesus had said: and they let them go.

7. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.

8. And many spread their garments upon the way; and others branches, which they had cut from the fields.

9. And they that went before, and they that followed,

cried, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10. Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.

41. And when he drew nigh, he saw the city and wept over it,

42. Saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.

43. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side,

44. And shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

11. And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

GOLDEN TEXT—*Blessed* is *he that cometh in the name of the Lord.*—Mark 11:9.

SILENT PRAYER—*I trust in the name of the Lord, and rely upon my God.*

Man is not self-sufficient. To gain self-dominion he must rely on one higher than himself, his indwelling God. The strength that he gains through this reliance he expresses through the medium of the Christ Spirit. Through this means he is equal to his occasions, for so reinforced, he "cometh in the name of the Lord."

In his journey towards peace the follower of the Christ reaches a stage where he must assert his power of mastery and dominion. When he has trained his faculties to do his bidding he is ready to subdue the forces of his sense nature (symbolized in this lesson by the colt) and to direct it as he will.

He who recognizes that his nature is Godlike and

who gives his thought to expressing this Godlikeness can ride the colt "whereon no man ever yet sat." No one else can do this. The colt was found tied: a symbol of the sense nature that is disciplined from the beginning and that is more amenable to the demands of the higher self than the one that has been allowed to run wild, without control. When the disciplined animal nature is loosed by the faculties of man (the two disciples), it is brought at once into the service of the higher self (the Lord).

Self-dominion resides in the higher self, whose rights are universally recognized as supreme. The question of what is to be done with the animal nature need not trouble anyone who realizes that it can be used to advantage in the service of the higher powers of man. The faculties engaged in transmuting the lower into the higher cannot be hindered, but must be allowed to perform their appointed work.

Bethphage and Bethany, both meaning "house of figs," signify the demonstration over wailing, lamentation, and affliction. The sense nature that has not been tried or tested forms our untried natural powers, which can be put to their proper use only by the one who understands their true function and place in human life; that is, the Christ Spirit.

If the sense nature is to be controlled in kingly fashion it needs to be "caparisoned" with praise and enthusiasm. These are represented by the garments of the disciples that were cast on the colt. As the triumphal journey proceeds other garments are spread in the way: the robe of righteousness; the garments of light (understanding); the warm covering of love and devotion; the protective clothing of individual integrity. Endowed with such qualities as these, on a path

strewn with the palm branches of victory, the overcomer rides forward to the city of peace and to the temple at the heart of this city. At the center of man's peace of mind is his consciousness of his relationship to God, his source. Jerusalem, the city of peace, is the goal of all true men's desires. How to lay a foundation that will insure lasting peace is worthy of our careful thought both as individuals and as citizens of a nation at war. Unless a sure foundation is laid the next peace treaty that is made by the nations now at war will be temporary, as so many other treaties looking toward peace have proved to be.

When we reach a point in consciousness where as individuals we are ready to lay the foundation of peace within ourselves we are approaching Jerusalem. The I AM has power to make this inner peace only when the conditions are ripe for it. We must first realize the "things which belong unto peace."

Among these things is the understanding of ourselves as divine in our origin and nature, endowed with power to express our real self. Another is good will toward all men, based on the truth that all men are brothers. A third is faith in a supreme power that is available to us in our efforts to develop and express peace. These things are hidden from the eyes of sense.

Today many may feel tempted to follow the example of Jesus and weep over the miscarriage of world peace. But our way is clear before us regardless of whether war stops immediately or whether it continues. The peace of Jesus Christ may be realized by all who believe. We can take His peace and establish it in our heart: "Let not your heart be troubled, neither let it be fearful." If you do not at first feel peaceful, continue to declare peace and quietly rest in it until the peace-

ful state is fully established. Then declare peace for the world, and know that your word will not return unto you void but that it will accomplish that for which you are sending it forth. If peace comes as a result of the faithful realization of believing hearts and confident minds, it will be established in justice and righteousness and will prove enduring, whereas a peace that is brought about by material force or military victories will sooner or later be disrupted by a resumption of hostilities. Material force is easily turned to destruction, while spiritual strength builds a sure foundation.

QUESTIONS

1. What is meant by the words "he that cometh in the name of the Lord"?
2. What is represented by the colt that was found tied?
3. Are praise and enthusiasm given due weight in this lesson? How are they represented?
4. What garments can we spread in the way of the Christ?
5. What is the central point or nucleus of true peace of mind?
6. How can enduring peace be established in the world?

Lesson 6, May 10, 1942

UNITY SUBJECT—*Power Realized.*

INTERNATIONAL SUBJECT—*Monday: The Day of Authority.*—Matt. 21:18-22 followed by Matt. 21:12-17.

18. Now in the morning as he returned to the city, he hungered.

19. And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away.

20. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away?

21. And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done.

22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

12. And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

13. And he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers.

14. And the blind and the lame came to him in the temple; and he healed them.

15. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation,

16. And said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17. And he left them, and went forth out of the city to Bethany, and lodged there.

GOLDEN TEXT—*My house shall be called a house of prayer for all peoples.*—Isa. 56:7.

SILENT PRAYER—*Through the I AM I realize the power of a son of God.*

Man realizes power only as he learns to trust himself and the directing of his life to the I AM. The I AM is the spiritual self, the real or Christ mind, of each individual. When we say "I am" and identify ourselves with divine power and might, we bring ourselves into the consciousness of power.

The cursing of the fig tree has been called an "acted

parable," and in this light it is readily understandable. The fig tree represents the Jews, who in turn represent our established religious beliefs and convictions. Of all the traits that react on character and form the enduring part of the man his religious beliefs and convictions should come first. If his thought of God and his belief in God do not lead him to remember God in his decisions and to express Him in his deeds, they are barren thought and belief, taking up room in his life that had better be given to something more fruitful.

The fig tree stood alone by the wayside. A man's faith and convictions are likewise obvious; and they are expected to develop in his consciousness until they nourish and sustain his whole inner nature. The less spiritual qualities are not counted upon to contribute much to his character or his outer life; but his religious nature is the key to his character. The fact that the fig tree had leaves gave Jesus ground for expecting to find fruit also, since the fruit of the fig forms before the leaves appear. That it did not have fruit made it only a cumberer of the ground. The lesson is plain. Religious beliefs are of no use to man unless they bear fruit in his life. He had better be an unbeliever, making no profession of religion, than to profess what he makes no effort to practice. The effect on him and on others as well is better, for sincerity exerts an influence beyond the will of the one expressing it.

Through faith and prayer the I AM expresses true desire. By this means man realizes power in all the fields over which his interest ranges. Nothing is finally impossible to him if only he believes firmly in its possibility and is faithful to his duty to realize it. "Whatsoever ye shall ask in prayer, believing, ye shall receive."

When through the I AM we take conscious possession of our body (the temple of God), we are able to cast out of it all that is unworthy of a son of God. The slave to ambition realizes his freedom. The lover of money turns his affection toward the "fine gold" that is a symbol of the love of God expressed in him as love of his fellows. He who has been trafficking in peace (selling doves), allowing others to live untroubled by him only on his terms, learns to think of others rather than himself. The one who is dissatisfied with what he has made of his life and in trying to free himself adopts an attitude as worldly as his earlier one is a "money-changer" whom only the I AM can relieve.

Man's thoughts and bodily nature are rightly upheld by prayer. Resting on the invisible support of the Infinite, they realize the power that is innately theirs when they make connection in consciousness with the realm of Spirit through prayer. Left a prey to conflicting thoughts and emotions, greed and materialistic ways of living, sense appetites and other unworthinesses, the body becomes a "den of robbers." A prayerful attitude is a saving, redeeming grace.

No one need remain weak or diseased in body, unable to demonstrate health and perfection. One has but to bring one's imperfection to the Christ to be healed. The power to dissipate thoughts of sickness, to dispel the hold of disease, resides in the Christ. All imperfect thoughts and conditions must be brought into His presence (consciousness) before they can be seen to be unreal and without power in themselves. "The blind and the lame came to him in the temple; and he healed them."

Manifestations of the Christ are not always recognized by the religious nature. Instead of being moved

with joy at sight of the wonderful things that Jesus did in His healing work in the Temple the "chief priests and the scribes . . . were moved with indignation." Only an open mind willingly acknowledges good from whatever source it comes. The closed mind accepts as good only what comes from the source it has predetermined as capable of producing good. To all else it turns a deaf ear and would suppress every evidence of praise and appreciation of the Christ as man's present helper. "Hearest thou what these are saying?" The implication is that their praises should be stopped. The truth is that the power of the Christ increases in man's consciousness and life as he acknowledges it and depends on it for all his needs.

QUESTIONS

1. How do we identify ourselves with divine power and might?
2. What is the I AM?
3. In what light is the cursing of the fig tree most readily understood?
4. What lesson in this parable is clearest and most useful to us?
5. How is the body temple saved from being a "den of robbers"?
6. What loosens the hold of sickness and disease on man?

Lesson 7, May 17, 1942

UNITY SUBJECT—*What Think Ye of the Christ?*

INTERNATIONAL SUBJECT—*Tuesday: The Day of Conflict.*—Matt. 22:41—23:12.

41. Now while the Pharisees were gathered together, Jesus asked them a question,

42. Saying, What think ye of the Christ? whose son is he? They say unto him, *The son* of David.

43. He saith unto them, How then doth David in the Spirit call him Lord, saying,

44. The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

45. If David then calleth him Lord, how is he his son?

46. And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

1. Then spake Jesus to the multitudes and to his disciples,

2. Saying, The scribes and the Pharisees sit on Moses' seat:

3. All things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not.

4. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger.

5. But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders *of their garments*,

6. And love the chief place at feasts, and the chief seats in the synagogues,

7. And the salutations in the marketplaces, and to be called of men, Rabbi.

8. But be not ye called Rabbi: for one is your teacher, and all ye are brethren.

9. And call no man your father on the earth: for one is your Father, *even* he who is in heaven.

10. Neither be ye called masters: for one is your master, *even* the Christ.

11. But he that is greatest among you shall be your servant.

12. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

GOLDEN TEXT—
The stone which the builders rejected,
The same was made the head of the corner.
—Mark 12:10.

SILENT PRAYER—*Christ in me is my hope of glory.*

In his letter to the Colossians Paul wrote of the "mystery which hath been hid for ages and generations," as something that had at last been made manifest. This mystery is capable of explanation in terms that will be clear to men and women today. It is the divine-man idea, the idea that man in his true nature is divine and is meant to express perfection, even as his Father is perfect.

This divine man was made manifest in Jesus, whose life and works expressed the perfection that is in Divine Mind. Jesus is the name that represents an individual expression of the Christ or divine-man idea. Christ Jesus is the idea that is being expressed by men as the result of their faith in and their understanding of Truth.

The Christ is much more than the son of David. The name David represents love. As the only-begotten Son of God the Christ is the embodiment not of love alone but of all divine ideas, including intelligence, life, substance, and strength. The Lord of love (David's Lord) is the totality of divine ideas and divine qualities. It is the principle of perfection toward which all may aspire. It is the perfect life that all may seek to live. The divine-man or perfect-man idea existing eternally in Divine Mind is the true, spiritual, higher self of every individual.

Each of us has within him the Christ, the divine-man idea or principle of perfection, and by living faithfully by this principle we recognize and realize our sonship, our divine origin and birth, even as Jesus did. His faithfulness was perfect, and our first manifestation of what is perfect must be in faith also, since of ourselves we cannot express perfection. By continually making ourselves one with the Highest in our

thoughts and words, we too shall become sons of God, manifest.

Jesus was not afraid to claim His divine sonship. On at least two occasions He so announced Himself to others than His disciples. To the Samaritan woman's "I know that Messiah cometh" He replied, "I that speak unto thee am *he.*" He asked the man born blind, "Dost thou believe on the Son of God?" and when the man asked "Who is he, Lord?" Jesus replied, "Thou hast both seen him, and he it is that speaketh with thee." He declared Peter blessed because the latter recognized the Christ in Him. His prayer to the Father in the 17th chapter of John is filled with the recognition and acknowledgment of His Christhood: "Glorify thy Son, that the Son may glorify thee."

We too should be faithful in making this claim, and equally faithful in our efforts to make the claim true in manifestation. To "say, and do not" is to fall into the class of the scribes and the Pharisees and pretend to be what we are not. If we think or feel that we are worms of the dust we shall act like worms, but if we think of ourselves habitually as sons of God we shall in time act Godlike. Our aim and purpose is to do always what is right, as though we stood alone in the divine presence. Of one such individual it was said that "his ideals were his habits." When our ideals become our habits we are on our way toward Christ-likeness.

Until we are strong enough to live by our ideals we can avoid the things that work hardships on others. The ideal realm is the realm of principle. Unselfishness is an ideal; consideration for others is another. Instead of shifting our burdens to the shoulders of others we should cast them on the Lord. We do this when

we realize that the Christ mind lightens them. Divine love "carries a burden that is no burden, and makes all that is bitter sweet and savory."

Generosity is another principle that makes for peace and good will and ushers in the kingdom of heaven. The desire to excel others and to be honored above others springs from a low ideal of the personal man's. To be willing to remain on an equal footing with all others of whatever race, color, or creed proves one capable of entertaining the ideal of universal brotherhood.

The fact that one is able to serve others is of little value in itself, but the fact that one has mastered the self and become sufficiently centered in the Christ to be willing and able to serve others without thought of the personal self is great gain. "He that is greatest among you shall be your servant." Not every servant is great, but he whose ideal it is to be of service to others is imbued with the divine idea and is a son of God. Joseph's brethren expected him to avenge himself upon them because they had sold him into Egypt, but after he had come to power there Joseph saw in their act the hand of God directing him to save multitudes from starvation during years of famine. He was the greatest of the twelve brothers because his wisdom made him the greatest servant.

QUESTIONS

1. What name represents an individual expression of the Christ idea?
2. Why is the Christ more than the son of David?
3. How can we realize our divine origin, as Jesus realized it?
4. How can we tell when we are on the way toward realizing the indwelling Christ?

5. How can we avoid burdening others without ourselves being burdened?
6. How can we be great in service?

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Lesson 8, May 24, 1942

UNITY SUBJECT—*The Strengthening of the Faculties.*

INTERNATIONAL SUBJECT—*Thursday: The Last Day with the Disciples.*—Luke 22:14-30.

14. And when the hour was come, he sat down, and the apostles with him.

15. And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16. For I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God.

17. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves:

18. For I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

19. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.

20. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, *even* that which is poured out for you.

21. But behold, the hand of him that betrayeth me is with me on the table.

22. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!

23. And they began to question among themselves, which of them it was that should do this thing.

24. And there arose also a contention among them, which of them was accounted to be greatest.

25. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors.

26. But ye *shall* not *be* so: but he that is the greater

among you, let him become as the younger; and he that is chief, as he that doth serve.

27. For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.

28. But ye are they that have continued with me in my temptations;

29. And I appoint unto you a kingdom, even as my Father appointed unto me,

30. That ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

GOLDEN TEXT—*This do in remembrance of me.* —Luke 22:19.

SILENT PRAYER—*I collect my faculties and strengthen them by bringing them in touch with the Christ within.*

The faculties of man are represented by the Twelve Apostles. These twelve were present at the beginning of the Last Supper, but Judas Iscariot, who represents appropriation, is thought to have left before the meal ended. The Last Supper represents the appropriation of spiritual substance, and since Judas represents appropriation on the material or sense plane, that is, greed and acquisitiveness, he had no part with the others in the symbolic feast.

In everyone's experience there comes a time when he gives up the limited for the limitless, the personal for the universal. Jesus completed this renunciation at the Crucifixion, but it was begun long before that. His faculties were disciplined by the thought of the Crucifixion on various occasions before the night of His arrest. "With desire I have desired to eat this passover with you before I suffer." The fact that it would immediately be "fulfilled in the kingdom of God"

shows that Jesus had in mind the appropriation of spiritual substance. The perfect-man idea transforms all substance into Spirit. The Passover is a symbol of this transformation.

The "vine" represents eternal life and the "fruit of the vine" the universal consciousness. They are so closely related that the one cannot be had without the other. "I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."

The bread that is broken signifies substance that is made easily available to man. All who believe partake of the Christ body, and all who are willing to cross out personality appropriate its spiritual substance.

The "new covenant in my blood" is the new promise of life in and through the Christ consciousness. "Blood" is used to express a spiritual principle that has been introduced into the race mind through the purified Jesus. It is a spiritual principle in that it rests upon pure ideas, yet it becomes manifest in mind and body in concrete form when rightly appropriated. Over and over it has been used in the purifying of the thoughts and the healing of the body. All who will may prove this through faith. The promise of renewed life in Christ is "poured out for you."

Man is betrayed by his acquisitive faculty. The Christ in him prompts him to give of himself without stint wherever a need appears that he can fill, withholding nothing for the personal self. The acquisitive faculty leads him to think only of himself and his temporal gain. "The hand of him that betrayeth me is with me on the table." When we put selfishness out of our life and consciousness we are ready to meet the supreme test of incorporating into our soul and body the spiritual life that we have affirmed.

In our training of the twelve faculties we may question which one has responded most fully to our efforts and shown the greatest development. We may consider ourself a person of great love; we may feel that faith is our strongest faculty, or we may think of ourself as having judgment in an unusual measure. To concentrate on one faculty at the expense of the rest is to miss the full-rounded development that the Christ consciousness promises. "He that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve." Better results come from the harmonious development of all the faculties, which we accomplish by keeping our thought open and receptive to the voice of the Christ, and the heart teachable and responsive by unselfishly following the principles of life.

The I AM is the master of life, yet it is the servant of man, obedient to his every thought and word. "I am in the midst of you as he that serveth." Without a thought of its true significance everyone uses the I AM daily and hourly. It is the means by which he identifies himself with what he chooses to claim as his own.

From the betrayer, the lowest in the scale of the sense man, to the greatest in the spiritual realm is an immeasurable gulf. An earthly king has authority over his subjects. Spiritual kingship is of a different kind. A king in this higher realm exercises authority over himself. A temporal king has pride of position and power. A spiritual king has humility in such measure that he willingly defers to others, as the child defers to the grownup. He who is first in the kingdom of Spirit holds that position by reason of his ability and willingness to serve. The greatest men are the greatest servants of humanity.

The spiritual kingdom is appointed for those who learn to rule their own spirit and who thus become worthy of entering into their inheritance.

QUESTIONS

1. Why did Judas Iscariot have no rightful part in the Last Supper?
2. How could the Passover be immediately "fulfilled in the kingdom of God"?
3. What do the vine and the fruit of the vine represent?
4. What is the "new covenant in my blood"?
5. Should all the faculties be developed equally, or is it better to give especial attention to outstanding ones?
6. Is the I AM man's master or servant?

Lesson 9, May 31, 1942

UNITY SUBJECT—*Life Tested.*

INTERNATIONAL SUBJECT—*Friday: The Day of Suffering (I) (Gethsemane and Trials).*—Mark 14:32-34, 44-46; 15:1-5.

32. And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray.

33. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

34. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.

44. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely.

45. And when he was come, straightway he came to him, and saith, Rabbi; and kissed him.

46. And they laid hands on him, and took him.

1. And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.

2. And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest.

3. And the chief priests accused him of many things.

4. And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of.

5. But Jesus no more answered anything; insomuch that Pilate marvelled.

GOLDEN TEXT—*Not my will, but thine, be done.* —Luke 22:42.

SILENT PRAYER—*I let go of personal will and personal limitations of all kinds, that I may hold fast to the Christ life.*

In the experience of Jesus in Gethsemane we have a lesson in the giving up of one's will and desire to God in order to accomplish the release of the soul from the lesser self with its imperfections. This releasing of the self is a necessary preparatory step to the resurrection into newness of life that always takes place when the consciousness is opened to the inflow of Spirit.

Gethsemane means "oil press" and is a symbol of trial, distress, or agony. In the measure that the personal, limited self in one influences one's life and keeps one in darkness one suffers in letting go of personal thought and its attachments. But as the inner faculties of faith (Peter), judgment or discrimination (James), and love (John) are awakened more and more to spiritual understanding and realization, a person finds comfort and joy in Truth. He then relinquishes all that falls short of the highest in thought and act in order to become a new creature in Christ Jesus and enter into the kingdom of eternal life and peace. With the will brought into harmony with the divine will, we gather strength sufficient for any test, whether of body, mind, or soul. "Thy will be done."

When love is expressed by the personal self it is perverted and leads man into danger rather than to peace and safety. A kiss bestowed by Judas is a sign not of loyalty and devotion but of betrayal to materiality and worldliness, for the sake of gain to the personal man. The I AM redeems man from the Judas consciousness by leading him to surrender all that pertains to the personal, whereupon the substance of divine love is poured into his consciousness. One cannot be robbed of what one willingly gives up. The perfect or Christ man fixes no blame.

Because man's religious convictions are near to the source of Being they exercise a powerful influence over him. An analysis of the whole range of human life reveals that religious convictions prompt many acts of man.

Yet the will, the executive department of the consciousness, is responsible for the carrying out of the edicts of religion. The sense will or ruling faculty of the personal man (Pilate) takes control of the higher self and crucifies it. In its destructive action the will is supported by man's conservative religious thought (the chief priests, elders, and scribes), which man is accustomed to identify with his higher self. He is persuaded to obey his traditional religious instincts and subdue his original impulse to follow the Christ. The personal will, lacking any affinity with religion, has little influence over man where his priestly promptings are concerned. It naturally stands aloof from religious questions, convincing those who are ruled by it that civil law has nothing to do with religion. Civil law ultimately rests on divine law, since the latter is the foundation of all that pertains to life. Therefore the will cannot escape its function. Pilate must pass judgment on the prisoner. The will must exert its authority over the re-

ligious convictions and over man's inmost self (Christ).

Varying interpretations of the silence of Jesus before Pilate have been given. The most reasonable one is that Jesus refused to argue His defense because Pilate had already pronounced Him guiltless of the charge first preferred against Him. Jesus rightly awaited the carrying out of this judgment, that is, His full exoneration, instead of defending Himself against new charges preferred on the spur of the moment after the first had failed. His silence was eloquent with acknowledgment of Pilate's responsibility to see that justice was done under the Roman law. Pilate however was unequal to his responsibility, and weakly attempted to shift the load to the shoulders of the prisoner. Personal consciousness leads man to insist on having his way in the things that concern his life while at the same time disclaiming responsibility for negative reactions by calling them "acts of God" or resorting to some other subterfuge. "Behold how many things they accuse thee of."

The personal will leads man into strife and contention, and he who is moved by it cannot understand why the one who has brought his will into harmony with the divine will refuses to strive and fight for his rights. "Pilate marvelled" at the continued silence of Jesus, even while that silence fell on him with a weight of understanding that, if he had acknowledged it, would have revealed him to himself as a violator of the man-made Roman law that he, as an official, had sworn to observe and execute.

QUESTIONS

1. What does the name Gethsemane represent, and what has it to do with the personal will?
2. How do we gain strength sufficient to undergo tests of body, mind, and soul.

3. How is one saved from the acquisitive or Judas consciousness?
4. Why do the religious convictions exercise a powerful influence over a person?
5. In this lesson what represents the will, and why is its action destructive?
6. Why was Jesus silent before Pilate?

The Kingdom of God

By Mabel Hatton Marks

Men still do cry,
"Where shall I go to find Him?"
And thus deny
God's presence here.
Yet he who holds the cup
To thirsty lips,
Or visits one shut in by prison bars,
And he who clothes the poor, binds up
The wounds of grief to leave no scars,
Finds God within himself.
He may not comprehend
The Infinite or solve life's mystery,
But this he knows:
That he who is a friend
To all humanity
Can see the way;
That love will raise man from the clod
Until he may
Through his own love
Discover God.

Motherhood

BY GRACE NOLL CROWELL

There are golden links that bind all motherhood.
Even today, with earth
Locked, as it is, in bitter futile war,
The ones who have given birth
To any child know well how close akin
Are mothers, although seas
And loyalty to their own land divide
The great and least of these.

Still the same love and pity moves the heart
That mothers have ever known
For other women who, bereaved and hurt,
Must grieve and weep alone.
There is no grief at all that touches one
That does not touch the others,
For something of God's great compassion lies
In the tender hearts of mothers.

Silent UNITY

I walk in Thy light with all Thy "children of light."

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

AND NOW I wish to tell you of the most wonderful thing that has taken place in my life just in the short time I have been following your instructions. All my life I had suffered from an infection of the scalp. At times the itching and soreness was almost unbearable, and I would have as many as ten or eleven raw, erupting sores on my scalp at one time, never less than three or four. Of course my hair was in miserable condition as a result.

After writing to you, but before your reply, I began using a healing thought appearing in the July, 1938, UNITY. I would not scratch but just rub my scalp and repeat: "In the quietness and confidence of Thy Spirit within me I realize Thine abundant life, and I am healed." I am healed, not a trace of the affliction is left, and already I can see great improvement in my hair. I can never thank God and Unity enough.—*Mrs. M. R., Washington.*

I WROTE YOU on September 4 for prayers for my stepson. He had been struck by lightening the night before, which had paralyzed his right arm. The doctors said it might take months for his arm to come back and

maybe he never would have the use of it. Just six days after this happened the arm started to come back. In just ten days his arm was back to normal and he was able to go back to work. Thank God, and thank you for your prayers.—*Mrs. B. S., Ohio.*

I HAVE neglected writing to you; I should have done it long ago. The healing of my arm was wonderful. It was broken about two inches below the shoulder, and in six weeks I had it out of the sling and was using it and have been ever since. I made my garden and did all of my work. Folks could not see how I did it all, as I am past seventy-two, but I know it was God's healing power through Silent Unity.—*C. G., Iowa.*

I HAD A broken vein that caused a traumatic ulcer, and I had suffered with it for five years. The ulcer became gangrenous, and about nine months ago I had to go to a hospital and stay there five weeks. Although many people said I would never be well I always had faith that some day I would get well in spite of their words of discouragement.

After I returned home from the hospital I had to be off of my feet almost all winter. Now I am healed, and I am thanking you for prayers. I tell everyone that there is nothing like faith and assurance that God does answer prayer. It may take time, but He is our help in every need.—*E. A., New Jersey.*

I THINK it is appropriate for me here and now to give you the report that you say you are always glad to receive. Having written to you in November for help for myself—something I try not to do often—I wish to say that the terrific backache only lasted a week. A few days after writing to you I was relieved. Thank you so

much. Of course I did not forget to thank God for my healing, and I am learning to thank Him more and more as the days go by.—*Mrs. J. A. H., Illinois.*

Filled with Plenty

WE NEEDED to sell our home to satisfy a very urgent need, as we were leaving the city. We wanted to make a cash sale. People shook their heads and said it would be impossible to sell for cash unless we made a good reduction in the price. But we had faith that it could be done. We prayed every day and thanked God for His goodness to us.

Time dragged on and sometimes we became doubtful. Folks looked at our home but remarked, "Why pay cash when we can buy a new home with a very small down payment?" Our home was rather ordinary, but it was attractive.

We prayed a little harder. Finally early one Sunday morning a couple came and inquired about the house. Immediately they became interested and asked the price. They had not been sent by an agent but had overheard people talking about this property being for sale. They said they would take the house, but only for cash, as they detested paying interest.

People had said it would take a miracle to sell our house for cash. Well, the miracle was performed.—*A. M. L., California.*

I WAS OUT of work and could not get a job. My wife and children needed clothes. It seemed to me that Unity was my last chance, so I wrote to you. When I got your answer I was already working. I now have a regular job. It is the third one that has been offered to me. I

even received a telegram from a man a hundred miles away offering me a job. Only prayer could have done all this.—*J. C., North Carolina.*

He Shall Have Abundance

PERHAPS you would like to know of some of the good things that have happened to us since we began using the prosperity-bank drill. For Christmas my husband received a five-hundred-dollar check from his employer, and he had been with the firm only six months. He was also given a holiday that permitted us to visit our old home for ten days. This last month his business has been exceptionally good. In spite of the fact that he is with a new firm, handling new equipment, and in a new territory, he has been able to sell a great deal. Our income is larger than it has ever been.—*Mrs. W. E. J., New York.*

I HAVE USED a prosperity bank a little over a month, and now I want to tell you of the wonderful things that have come to pass for my husband and me. We received money unexpectedly from three different sources. I secured a temporary position. My husband has been selected for the job he has been trying to get, the managership of a store. I thank you for your prayers, and I give praise for the blessings that are ours.—*Mrs. S. B., Louisiana.*

I AM overjoyed with the good I have gained from a study of Unity and the use of the prosperity-bank drill. The daily drill has meant much to me. I had so many needs to meet that it seemed almost impossible to meet all of them and keep up my current bills. Nevertheless by my use of the bank drill and the prosperity prayer

so many avenues of good were opened to me that all my needs were met. I am most grateful.—*L. M., Illinois.*

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Search the Scriptures

My idea of oneness with the Father has changed very much. The thoughts I now hold concerning it are more practical, more workable for everyday use. I am fully aware that the idea I now hold is subject to change as I daily commune in the silence with Him. I am sure He will cause it to change as He has need of me.

Thank you sincerely for your part in bringing the many blessings that have come as a result of this study. You have been so patient with me. I appreciate that. —*O. R. S., Kentucky.*

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My Help Cometh from Jehovah

I take *Weekly Unity* to bed with me to read. When everything is quiet I can get so much more out of what I read, and it seems so often there will be some message that will help me straighten out things that have troubled me during the day. I have had friends ask me what has changed me. They say I am happier, and they never hear me complain any more as I used to.

Here is one trouble I have been able to adjust since studying Unity. My father-in-law has made his home with us for eleven years. There has always been some discord between us, and at times I would get angry and would say mean things to him that would hurt my husband also. Since studying Unity I am gradually overcoming this, and when I feel myself getting angry I walk away and either read one of the prayers you

have sent me or pick up my Unity paper, and I soon find that God has helped me to get a different view of things.—*Mrs. H. P., Washington.*

Free from Care

I RECEIVED your kind letter some time ago. You will remember that I asked you to pray for a man who had become a heavy drinker and stayed away days at a time from his lovely home and family. It does not seem possible, but he has been working for weeks for my husband, earning almost a hundred dollars per week. His family surely needed this money, as he had gone far down the road of despair. He gives his check to his wife, who I can assure you is the happiest woman in the world.

I am very happy about this and glad to know that this man has brought help and joy to his little family. I went through a dark hour myself, so I know what it means to his family. I am going to keep on trying to help cases like this and thus show my deep appreciation of the blessings that have come to me.—*J. E. H., California.*

Love One Another

MY BANK has helped me wonderfully, or rather the prayers have. And I want to thank you for your kindness and help. I will tell you about one of the many things that have happened to make my life more happy. Every time I would ask my husband for money or ask him to get some groceries he would say the most hateful things; and so I asked God to make him different—if he didn't have the money, to have him say so in a kind way. You know, he hasn't spoken hatefully since, and

he is much happier too and makes life worth so much more. I am thanking you again. God bless you.—*Mrs. W. W., Illinois.*

Hearken unto Me

ABOUT A WEEK ago I wrote to you asking prayers that I might be guided to my perfect and right position. Shortly after that time I was unexpectedly called to fill a position that not only suits my capabilities but offers a salary greater than that of my previous position. Although I had desired to leave this city my obtaining this position makes me feel that God is divinely guiding me.—*M. L. S., Iowa.*

I Am the Light

MY LIFE and affairs have been so greatly improved through the help of your prayers and spiritual enlightenment that I just had to write to tell you how you have helped me to know and receive the good that life holds. I am now blessed with understanding, friendship, and love in Christ, with the radiance of spiritual light that shines into other lives. They have sensed it in their lives also as the pursuit of true happiness.

The very things I have been desiring are coming forth into my life and affairs as if they had been waiting to be let in. God bless your work and thank you. —*J. B., Illinois.*

He Is My Refuge

FOR ABOUT two years I was very ill, bedfast, and part of the time in the hospital. There seemed small chance of my getting well. Besides this, we were deeply in debt.

My husband was drinking very heavily. He was about to lose his job. In fact, he was let out twice, but on my account and through the influence of friends he was put back to work. I was so sick, nervous, and discouraged that I did not see how we could possibly pull through.

One day a copy of *Weekly Unity* came to me through the mail. I read it over and over; then wrote and asked you to pray for us. Oh, how we needed your prayers. I prayed too.

Well, today we have so much to be thankful for that I wanted to write to you and tell you about it. I am well, better than I have been for fifteen years, able to do my work at home and work extra in a store. My husband has stopped drinking; he is paying his debts instead of making more. He is doing splendidly in his work and has gained the respect of the man who wanted to let him go.

When I look back on those dark days and then see how we are now—well, I know that God has really answered our prayers and is leading us in the right path.—*Mrs. G. M. C., Indiana.*

Unto Us a Child

I AM WRITING to tell you how much I appreciated the motherhood lessons during my pregnancy. They were a marvelous help. Our baby, a girl, was born nearly three weeks ago, and the confinement came at the most convenient time. The baby weighed eight pounds and was perfect. I got along wonderfully well; was in pain only a short time and wasn't sick at all. Have been up a week and will soon be able to do all my work.—*Mrs. R. E. L., Missouri.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have a very great fear that I do not seem able to overcome. I am afraid of knives. I do not want to be near one. I cannot bear to use one. I am afraid that I shall cut myself.—*From a letter received by Silent Unity.*

There is only one presence and power in your world, God, the good, omnipotent. When you gain this realization, you will know that nothing outside has any power to harm you, for you will see God in everything that you touch and handle.

Back of all things is the divine idea. Back of a knife is the idea in Divine Mind. In Truth it is not a knife that you handle but the idea that the knife represents. Your mind handles and controls ideas perfectly. It can handle and control the idea back of a knife.

Remember it is not actually a knife of which you seem afraid but the idea that the knife represents to you. A knife is just a piece of inert steel with no power to harm you; with no power to do anything save when your mind through your muscles uses it. Obviously an inert piece of steel can have no power over your mind. Actually there is only one thing that can injure your mind, for there is only one thing that can touch your mind. That is an idea. Therefore all that is necessary is for you to change the idea in your mind that a knife represents.

How can you do this? Simply by knowing that God

is there every time you see a knife. When you have to use a knife, bless it by knowing that God power abides in it and that His wisdom directs you in your use of it.

When you realize that back of knives and of everything else in the material universe there is an idea in Divine Mind, you will know that there is nothing in things to be afraid of. Knives are a part of God's orderly universe. They have their proper place in it. That place is as a convenience for you.

When you accept God as the one presence and power in your life and world, nothing will any longer have power to disturb you. You will be infolded in His love, in the realization of your Christ dominion and mastery.

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I am sick all the time and beset with worries. People close to me are always telling me I am doing the wrong thing, and indeed I can look back at mistakes I have made, especially a bad one three years ago. I have so many people and things to think of.—*From a letter received by Silent Unity.*

Have you never thought that all your troubles, mental and physical, might be caused by your concern about those around you, about their opinions and pleasures? Please do not worry about these things. God is the only one whose good opinion you need. If you look to Him for guidance and follow His inspiration to the best of your ability, how can you do anything that is not good?

Why pay attention to the opinions of other people when within you you have God, who is infinitely wiser than all of them put together? When you have a problem, turn within and surrender it to God. Whatever you are then led to do, you can rest assured that it is

the wisest thing and will bring the highest good to you and your dear ones. For have you not appealed to Wisdom itself for guidance?

Try not to cling to other people. Free them and forget their problems. Perhaps the condition you are working out of is due to your clinging to things that are past and gone. Assert your own freedom from these things. Forget the old hurts and sorrows. What does it matter what happened three years ago? That is all over now, is it not? Very well, drop it from your mind. Life lies ahead of you, not behind you, and you can make it free and joyous.

Forget your cares, your responsibilities, your supposed duties to other people. Forget everything except that you are the free child of God, who loves and leads you. Only keep in mind that the peace of God surrounds you and you can rest in it, the wisdom of God guides you and you can trust in it, the love of God illumines you and you can rejoice in it.

When troubles try to force their way in on you, say to them: "You are all taken care of, for you are in the hands of God, and He is wise and loving." When other people try to mold you to their opinions, silently say to yourself: "I am true to my inner convictions. I listen to the voice of God within me. By doing that which I am led to do by Him, I am sure that I do that which is right, that which will bring the highest happiness to me and to others too."

We love you and want you to find the happiness that is your divine birthright. Life should be full and rich for you. We hope and pray that when you write to us again you will exclaim:

"I have let go of the troubles of other people. I have lost my cares and responsibilities. I have forgotten the

world. In its place I have found myself, a loving, joyous child of God. I have learned that to be true to my higher self is to be true to my dear ones. I have found health of body, peace of mind, independence of spirit. I have found happiness."

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I am out of work and have little money. Now I seem to recognize symptoms of a fatal disease. I am afraid. Fear! What a terrible thing! I wake up at night shaking. I don't know what to do. Do you think I am doomed?—*From a letter received by Silent Unity.*

If you should stand outside a great castle and view it in the shadows of night, would you believe it to be a wreck because the shadows kept you from seeing the beauty of the architecture? No, you would know that the castle stood high, strong, and majestic beneath the stars and that within its walls there were light, beauty, and harmony. So it is with your body temple, with your whole world for that matter. Only the shadows dim your view of the perfection. Within God governs, directs, and sustains you.

As we pray with you we urge you to cleanse your mind of all negative thoughts concerning your body and affairs. You have nothing to fear, for God abides with you. How could you be doomed? Your body is the holy temple of the living God. Instead of viewing the inharmonious appearances be joyful and behold the perfection of that temple. Think how radiant it is with life, health, and strength.

You are God's child and He loves you. Because of His love for you He has given you the riches of His kingdom. They are yours when you claim them through faith. As His child you are perfect.

Appearing in Other Unity Magazines This Month

I'm All Right

Deep in the heart of every person is an inner conviction that in reality all is well with him, a knowing that in spite of appearances there is a stream of life in him that needs only to be allowed to flow freely to bring perfect health and wholeness into manifestation. This will to live, this consciousness of oneness with God, brought healing to a young man whose body had been crushed beneath a car and who was given up by doctors. This true story is told by his mother in an article entitled "I'm All Right," and his mother is Eleanor Lampman, a Unity writer. This story will appear in the May issue of *Progress* magazine and it will strengthen your faith in God's healing power.

Fret Not Thyself

Have you ever wondered why the ungodly seem to be more prosperous than the righteous? Most of us have, including Gardner Hunting, who has also given much thought to what constitutes prosperity and happiness. He believes the answer is in the Psalmist's admonition "Fret not thyself" and Jesus' words "What *is that* to thee? follow thou me." Mr. Hunting says that the cure for fretting is to do some seeking. His method of "seeking" is given in the article "Fret Not Thyself," which appears in *Weekly Unity* for May 23.

Fruit-picking in California

How would you like to try to go to school and keep up with the other children if you were kept moving from place to place as your parents picked fruit up and down the California Coast? Mercedes and Manuel wanted a permanent home so that they could stay in the same school, but their parents picked oranges in Southern California, apricots and peaches in King City, peaches in San Jose, apples in Santa Rosa, and cherries in the Sacramento Valley. How Mercedes prayed for a home and how her prayer was answered is told in the story "No More E. Tr. S.," by Vera Lee Wilkins. This story will appear in the May *Wee Wisdom.*

Men of Peace in Wartime

"We are Truth students, peace-loving citizens of a nation that has entered on legalized conflict. A dilemma confronts us. We love our country and the way of life it exemplifies; we are ordered by our government to help make war. What shall I do?"

This paragraph is from an article, "Men of Peace in Wartime," by Clinton E. Bernard, which appears in the May issue of *Daily Word.*

Business Christianity

Have you ever had a friend who stimulated you with his salty views on business, current events, or religion? Henry is such a man; and J. George Frederick gives you some of Henry's terse comments in the article "Business Christianity Is Muscular." Henry believed Christianity could be applied to business and the article appears in May *Good Business.*

Eskimos Find Unity Helpful

Silent-70 has become accustomed to hearing of the good Unity literature is doing in Africa, Europe, South America, and Asia, and now comes word from a friend in Alaska who passes on literature to the Eskimos. The friend says: "I hadn't even thought of the Eskimos as prospective Truth students, but I find that there are many Christians among them and they are easily interested and show marvelous faith. I have been successful in placing all the literature you sent me. I am making it do double duty, for in a town this small I have asked some to return the literature when they have finished with it. In this way I can pass it on again."

It is gratifying to know that friends in all four corners of the earth are benefiting through the study of the Unity literature that is sent out from our Silent-70 department. The literature is sent free of charge to institutions such as hospitals, prisons, army camps, and orphans' homes. This missionary work is made possible through the kindness of friends who send love offerings to help their fellow men throughout the world.

Summer Training School

The faculty of the Unity Training School is anticipating a full season at the Training School this year; the enrollment promises to be larger than ever before. The school opens April 27, and this year the number of terms has been increased to six to make it convenient for a greater number of friends to attend. A copy of the Prospectus will be sent free upon request to anyone interested in attending the classes. Address your request to the Registrar, Unity Training School, 917 Tracy, Kansas City, Mo.

Firm Faith

"It has been a great joy to study with you, and your kindness, patience, and helpfulness have been greatly appreciated."

This friend refers to the Correspondence Course provided by Unity School for those who wish to study the principles of Truth at home. Whether you wish to be a teacher or leader or wish to use the course for your own inspiration and unfoldment you will find the lessons helpful and practical. Additional information will be mailed you if you will send a letter or card to the Correspondence School Department, Unity School, 917 Tracy Ave., Kansas City, Mo.

Blessings for Spanish Magazine

Each Thursday morning at the editorial conference the Unity publications are blessed by the members of the editorial department.

"Dios es el que en ti obra así el querer como el hacer de todo cuanto él quiere que tú hagas, por tanto, no puedes fracasar" is the blessing for the new Unity magazine in Spanish that is being considered. In English this means "God works in you to will and to do whatsoever He wishes you to do, hence you cannot fail."

Many of our overseas friends are unable to send money out of their country now and it has been decided to send all foreign literature to our friends on the "good-neighbor" plan; that is, there is to be no billing for foreign literature. It will be sent upon request; and we are depending on loving and loyal students to keep this work going through their love offerings. If you wish to help with the work send your offering to the Good Neighbor Fund, 917 Tracy, Kansas City, Mo.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Long Beach—Louise Newman, Unity Chapel, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 3954 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LM) Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LT) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, Kentucky bldg, 207½ E Main

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

Boise—Chris. and Beulah Scott, Unity, Pinney bldg

Mt Home—Chris. Scott, Unity library

Twin Falls—Mabel Peck, Unity, 415 Third ave N

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity cl, Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 1010 Ellis

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, Mead bldg

Springfield—Maud Kellogg (LM) Unity, Elks Club

INDIANA

Ft Wayne—Cleo Lee (LM) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LM) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Julie Lilly (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Roxie Miller (LM) Unity cl, 301 S Henry

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) Unity Assn, Maccabees bldg; Virginia Shipley (LT) Unity cl, 3325 Columbus; James Elliott (col) (LM) Unity, 544 E Frederick

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 734 Union Industrial bldg

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Grosse Pointe—Otto Fishburn (LT) Unity cl, 834 Trombley

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Fest, Unity Assoc, YWCA

Pontiac—LuDora BeVier (LM) Unity cen, YMCA

Royal Oak—Maud McCulloch (LM) Unity cen, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity cl, Merriam Park Library

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) Hallie Broadhurst (LT) S S Unity cen, Jewell bldg

Lee's Summit—Nora Lee Stevenson (LM) Unity Farm cen, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Ralph O'Day (LM) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity soc, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer (LM) Unity assb, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 320 Stevens st

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—Unity Cen, 423 Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson (LM) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Lillian Matthews (LM) Unity, 271 Delaware

Elmira—Elise Rosenburg (LM) Unity, 312 Lake

Flushing—Renee Klaus (LM) Unity cen, 135-42 40 rd

Jamestown—Ella Richards, Unity, 1048 N Main

New York—Georgiana Tree West, Marion Rodgers (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Crichton Boatwright (LM) Unity, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nana Sutton (col) (LT) Unity, 137 W 110

Rochester—Raymond Barker, Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LM) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—J. Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. and Martha Anthony, Unity, Hotel Cleveland

Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, 35 E Gay

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Marion—Fannye Treaster (LM) Unity cl, City Library

Springfield—Fannye Treaster (LM) Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LM) Unity, Richardson bldg

Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LM) Unity cl, YMCA

Zanesville—Fannye Treaster (LM) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Chris. Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton (LM) Unity, Elk hotel

Medford—Marion Clifton (LM) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—John Coulson, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk

Dallas—Hobart and Ruth Gillespie (LM) Unity, 1708 Commerce

El Paso—F. E. Andrews, Edna Andrews (LT) Unity, Gardner hotel

Ft Worth—Hobart Gillespie (LM) Unity cl, Westbrook hotel

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 2115 Live Oak

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher and Beulah Scott, Unity, Ellensburg hotel

Kennewick—Christopher and Beulah Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, Benjamin Franklin hotel

Wenatchee—Christopher and Beulah Scott, Unity, Cascadian hotel

Yakima—Christopher and Beulah Scott, Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Milwaukee—Elmer Gifford (LM) Unity cen, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, Birks bldg

Regina—Regina Truth Centre (Unity), 501 Westman Chambers

Toronto—Herbert J. Hunt, Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake (LM) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research of all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

What Is a Miracle?

When there was no water for the Children of Israel to drink as they journeyed through the wilderness, Moses struck a rock and water gushed forth. When Goliath and the Philistines threatened Saul's kingdom David hurled the stone that saved it. Daniel sat unharmed in the lions' den. Jesus and Peter walked upon the water.

Were these miracles? Is this same power accessible today? How may we lay hold of it?

Grace Irene Carroll gives the secret of this power and the way to use it to bring health, happiness, and prosperity into your life in the article "Demonstrate," appearing in June *Unity*. Be sure to watch for it. You may want to start a friend's subscription with this issue so that he may have the benefit of the practical suggestions on how to demonstrate.

Every human being carries around with him an unworked mine in which lie all the happiness, all the well-being, all the pleasure that he will ever get. —*Working with God.*

Gift for Mother

Myrtle Fillmore was ofte called the "Mother of Unity She wrote hundreds of person letters to people in all parts the world, and she took a pe sonal interest in the young pe ple at Unity School.

Many of her helpful, inspi ing letters have been put in the book *Letters of Myrtle Fi more.* From cover to cover th book reflects Mrs. Fillmore gentle, understanding spirit. Th book makes an appropriate gi for mothers or friends Mother's Day.

From a Soldier

"*Progress* is just what we bo need. The other fellows read m copy of the magazine too, an we all get much good from it. have made another advancemen Your prayers help a hundre per cent, so keep praying." (R. W., California.)

et Rid of Worries

What would be your reaction you should find in your daily per an announcement that neone was prepared to take er all your troubles and guar-tee to put all your affairs in rfect order? If you have some le pet or secret worry that s been disturbing your mind some time, if you feel that u have some problem for ich there seems to be no solu-n, if help or relief seems slow reaching you, you will feel ite a relief in learning that you ve access to someone who will

ne to your aid, see that jus-e is administered, and do all s without waste of time. *Mightier than Circumstance.*

ook of Many ayers

Prayer is communion with od, and today the world is eking the method of prayer at will lead us nearer to the ther. Charles Fillmore has de-ted much time to the study of ectual prayer, and a clear ex-anation of his conclusions is ven in *The Book of Silent ayer.* Prayers for all occasions d the "Unity Statement of ith" have also been included this booklet, which is appre-ted by all who are seeking the gher way of living.

You Can Meet the Demand

Every Truth student realizes that any adjustment in life must first begin within himself. In her book *What Are You?* Imelda Octavia Shanklin says, "You came into this world equipped to meet every demand that this world will make of you." Miss Shanklin not only tells what your abilities are but gives clear, definite rules for the use of them. The realization of your responsibility spurs you to know more about yourself as a means of bringing greater happiness into your life, and you will find unlimited help in *What Are You?* Some of the chapters of this book are "Your Resource," "Life Pays," and "You Are What You Think."

Unity Sunday School Leaflet

Are you acquainted with the *Unity Sunday School Leaflet?* It contains Bible lessons for children up to twelve years of age, and also the Unity interpretation of the International Sunday school lesson for young adults. A sample will be sent to you upon request. Address your letter or card to Unity Sunday School Department, 917 Tracy, Kansas City, Mo.

"*Daily Word* is a great help to me, and I get a real thrill when I pass my copies on to someone who enjoys them." (Mrs. L. G., Missouri.)

A Radio Listener Writes

"Just a word to tell you how much Truth has done for us. Our big problem is finances. Every once in a while there comes

a time when it just seems there is no way out to meet the bills and expenses. One of these times came a few days ago. My husband, who is becoming interested in your radio program, the 'Unity Viewpoint,' and I prayed and waited for guidance as to which way to turn. The phone rang, and my husband had a call to complete a business deal that made us fifty dollars in cash. We immediately thanked God for providing so generously for our material needs and giving us new courage to go on. The next morning a man came to the house with a check for sixty dollars which he owed my husband. God is so good to give us these material demonstrations of His unfailing supply, for as mortals we need to have our faith renewed. How can we ever doubt again!" (H. L. W.)

If you have not tuned in for the "Unity Viewpoint" send for a schedule giving radio programs. It will be sent to you without charge. Just address your request to the Radio Department, 917 Tracy, Kansas City, Missouri.

When We Do Our Part

"Some months ago I offere my home for rent. But no on came to look at it although I ha it listed with four agents. F nances were low, but in fait along with a daily prayer dropped a coin in my Bank eac day. I tried to follow religious the instructions that came wit the Prosperity Bank. Then t day—just as I finished the fort nine deposits—a lovely youn couple came and rented m house for six months and poss bly a year, at a higher rental tha I had ever received for it. Sure God never fails when we do ou part." (Mrs. A. H., Hollywoo California.)

Problems Melt Away

A friend in California write "In our house *Daily Word* is ou 'morning starter.' The day ha not begun until we each read ou little lesson. It never fails t 'reach home,' and if I find page that just fits my own prob lems I turn to it in addition t the one I have read and study again. Never before in my lif have problems melted away th way they do now!" When yo take *Daily Word* for you "morning starter" you see you problems and worries meltin into nothingness.

eding the ultitude

Once five thousand people re fed through the willingness a small boy to share his lunch l through the blessing of in- ase that was placed upon the)d. Every day Truth students sharing their Unity literature that others may benefit from teachings. Each piece of lit- ture bears the blessing of the er, which increases its power do good. Friends write to us ly telling of the ways in ich they distribute Unity mag- nes. We feel that this prac- of passing Truth on to ers can be of unlimited help spreading it, and we are glad know how people are reach- their fellow men. If you e an unusual plan for circu- ng your old copies, please let know. Some take their litera- e to hospitals, children's nes, prisons, and army camps. ne leave the literature on etcars, busses, and trains, owing that it will be found someone who is seeking its piring message.

We should bear in mind that d is our silent partner and t His wisdom and strength, energy and skill are ours to . We should realize that in ry soul there is undoubtedly sent a great reservoir of ra- nt Spirit substance, which is dy and eager to be tapped l freed so that it can supply every need.—*From Teach to Pray.*

A Doctor's Viewpoint

Many doctors find that the application of Truth principles help them to treat their patients and they use these principles with often surprising results. In his book *Truth Ideas of an M. D.* Dr. C. O. Southard shares with the reader his experiences as a Truth student and a practicing physician. He gives the Truth method of healing

"nerves," colds, age, and other conditions in a manner that encourages the reader to put the ideas into practice. One friend writes: "My copy of *Truth Ideas of an M. D.* is never home. So I have decided to lay in an extra copy to be used by myself in spreading the message of Truth to others."

For Health Seekers

A great many people write to Silent Unity asking if anyone else has ever been cured of the condition that they are seeking to overcome. Because of these requests Silent Unity prepared a booklet filled with testimonials of the healing of a great variety of conditions.

This booklet, *Health Is Catching,* is sent free to anyone requesting it. If you would like to have an extra copy for a friend let us know.

Three Things Necessary

to Demonstrate Prosperi

Certain "ingredients" are necessary to the making of a dem stration just as they are to the making of a garment, or a cake, o bridge. In order to demonstrate prosperity you must have

1. *Absolute trust in God.*
2. *A confident expectation that He will answer your prayer.*
3. *A reverent stillness of soul as you wait upon Him for guidance.*

The Prosperity Bank drill will help you acquire these three preci ingredients for a successful demonstration. As you bless and save y coins you can share with others by sending *Unity* magazine to y friends. Use the blank below to order your Bank, and fill in the na of your friends. Your own subscription or renewal may be included.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill faithfully and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

U-5-4

Prove God's Help This Summer

Summer is a time of growth and unfoldment. We invite you to join the group that this summer is planning to study and practice the teachings of H. Emilie Cady's book *God a Present Help*. A few minutes each day devoted to this project will give you new ideas for spiritual progress that you can use profitably all the year. In this way the summer months become a time of growth, of preparation for greater spiritual unfoldment during the fall and winter. You will find that you have gained new confidence in your ability to achieve and that you have an assurance of success.

This year we have decided to offer a copy of the book *God a Present Help* on the love-offering plan to everyone desiring to join in this project, which is dedicated to a demonstration of the principle of giving and receiving. With a copy of the book plus a copy of our study guide go our prayers and blessings; and we shall be pleased to accept in return whatever the student is moved by Spirit within him to give as a love offering.

We feel that our friends will be glad to give the plan a trial and help us demonstrate to the world a principle that may some day be applied to all business transactions everywhere.

The offering may be sent at the time the book is requested, or it may be sent later. A Prosperity Bank in which an offering may be saved for this purpose will be mailed with the book, if it is requested. Silent Unity will pray with you for your prosperity and success as you save your offering.

This offer good until August 1, 1942

UNITY SCHOOL OF CHRISTIANITY
917 Tracy Avenue, Kansas City, Missouri

THESE WILL ENDURE

Virginia Eaton

There will be beauty always
Beyond the touch of wars:
Apple trees in blossom.
Whiteness of stars.

Music of falling waters.
Bird song beneath the eaves.
Velvety, crimson roses
And autumn leaves.

Rainbows spanning the heavens.
Fragrance lilacs distill.
And across the purple darkness
A moon-drenched hill.

Pale dawns and glowing sunsets,
Wide spaces and emerald sod.
There will be beauty always,
Beauty, and God.